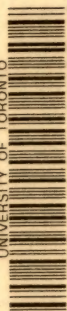
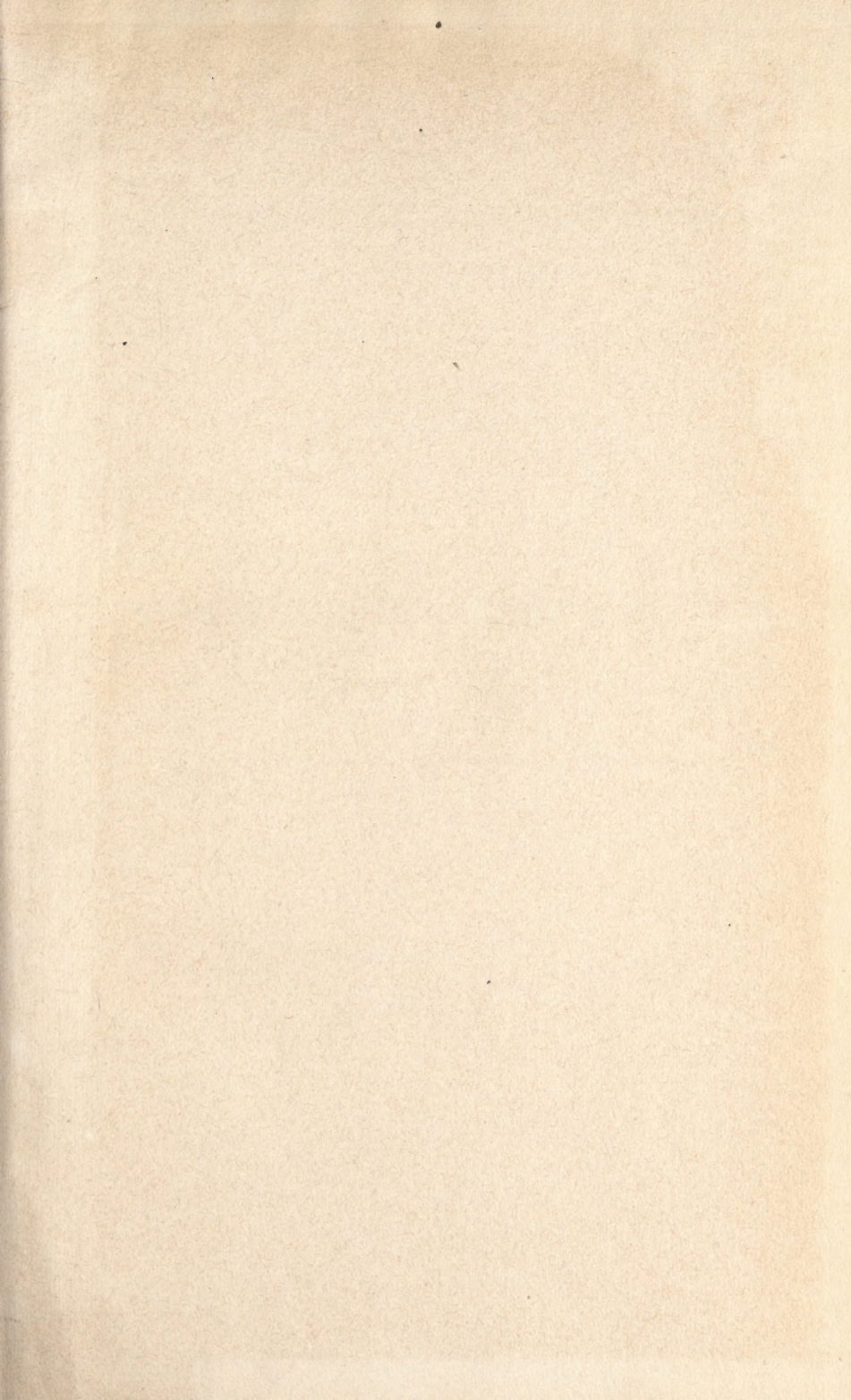


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THE SIKH RELIGION

ITS GURUS, SACRED WRITINGS
AND AUTHORS

BY

MAX ARTHUR MACAULIFFE

ਛੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ, ਮਨਹਿ ਭਇਓ ਪਰਗਮ;
ਕਾਟੀ ਬੇੜੀ ਪਗ ਤੇ, ਗੁਰੁ ਕੀਨੀ ਬੰਦ ਖਲਾਮ.

The egg of superstition hath burst; the
mind is illumined:

The Guru hath cut the fetters off the feet
and freed the captive.

GURU ARJAN

IN SIX VOLUMES

VOL. III

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ਸੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਪਾਤਸ਼ਾਹੀ ਪੰਜਵੀਂ



ਭਾਗ ਸਿੰਘ ਮੁਸਾਫ਼ਰ

GURU ARJAN READING THE GRANTH SAHIB

LIFE OF GURU ARJAN, THE FIFTH GURU

CHAPTER I

BIBI BHANI, wife of Guru Ram Das, gave birth to Arjan at Goindwal on Tuesday the 7th day of the dark half of Baisakh, Sambat 1620 (A.D. 1563).

We have already related one legend of Guru Amar Das's fondness for his grandson Arjan, and of his offer to him of the Guruship. Another legend is also current. The child Arjan one day found his way to the bed of Guru Amar Das while taking his repose. It was generally considered a serious thing to disturb the Guru in his siesta. Bibi Bhani on missing the child ran to fetch him. He had, however, already awakened the Guru, who said, 'Let him come to me ; *yih mera dohita pani ka bohita howega*'—this grandson of mine shall be a boat to take mankind across the ocean of the world.

Arjan was in due time married to Ganga, daughter of Krishan Chand, a resident of the village of Meo in the Philor sub-collectorate of the present district of Jalandhar.

The details of Arjan's life up to the date of his father Guru Ram Das's death are given in the life of the latter. It will be remembered that he died in Goindwal. After his decease, Mohri, maternal uncle of Arjan, bestowed on him a turban as his father's heir, according to ancient custom. Prithia urged that it was he himself who, as eldest son of the late Guru Ram Das, should receive the turban. Upon this Guru Arjan conferred it on him and returned to Amritsar. A short time afterwards Prithia met Sulahi Khan, a revenue officer of the province of Lahore, and interested him in a complaint which

he was preparing to make to the Emperor on the subject of his supersession by his youngest brother.

Prithia next complained to the chaudhris of Amritsar, that he and his brother had been left without maintenance. The chaudhris made a representation to Guru Arjan on the subject. He accordingly granted certain taxes and house rents to Prithia, the customs duties of Pasian ka Chauk (a ward of Amritsar) to Mahadev, his second brother, and merely reserved for himself the voluntary offerings of the faithful.¹

As we have seen, it was under Guru Amar Das that Jetha, his son-in-law, afterwards Guru Ram Das, began the excavation of the tanks of Santokhsar and Amritsar and the foundation of the city. After the death of Guru Ram Das, Guru Arjan applied himself to the task of completing the tanks and extending the city of Ramdasapur. It was his practice to go every day and sit under a shisham² tree, which had sheltered Guru Ram Das, and superintend the work.

When the tank of Santokhsar was approaching completion, it is said the workmen came on a hut in which a naked Jogi was seated in profound contemplation. The Guru clothed him, and restored him to consciousness. He was rubbed and the breath which was concentrated in his brain was diffused through his body. He then opened his eyes, and seeing the Guru and his Sikhs standing round him, inquired, 'Who are you and who reigneth now?' Bhai Budha answered these and many other queries. The Guru interrogated him as to how he had been so long concealed alive beneath the earth. The Jogi replied, 'I pleased my guru, and he granted me the privilege of lying in deep contemplation here. He promised that I should sleep till the coming of Guru Arjan, who would awaken me and grant me deliverance.' He then put

¹ *Sūraj Parkāsh*, Rās II, Chapter 29.

² *Dalbergia Sissoo*.

several questions to the Guru, who replied by the following hymn :—

A player playeth his part
And representeth many characters ;
But when he taketh off his disguises the play is brought to
an end,

And he assumeth his original appearance.
What characters appeared and disappeared !
Whither did they vanish and whence did they come ?
Many waves are formed in the water,
And ornaments of many fashions are made of gold
I have seen seeds of various kinds sown :
When the produce ripeneth, the seed reappeareth in its
original shape.

In a thousand water-pots there is one sky reflected.
When the water-pots burst the sky remaineth as before.
Man goeth astray through the sins of covetousness and
worldly love ;

But, when he is freed from his error, he assumeth the like-
ness of God,

Who is imperishable and perisheth not,

Who neither cometh nor goeth.

The perfect Guru hath washed away the filth of my pride,
And Nanak hath obtained the supreme state.¹

It is said that the Jogi on hearing this found his doubts resolved and obtained divine knowledge. He then cast aside his body, in the words of the Sikh chronicler, as a snake sloughs his skin, and by the favour of the Guru obtained salvation. The tank from the site of which the Jogi had emerged was completed on the first of Phagan, Sambat 1645 (A. D. 1588).

The Guru hastened the construction of the Amritsar, or sacred tank, and projected the Har Mandar or temple of God. He appointed his most trustworthy Sikhs—Bhais Budha, Salo, Bhagtu, Paira, Bahlo, Kaliana, and others—to superintend the work and

¹ Sūhi.

procure lime, bricks, and all other necessary materials. The removal of the earth had all been effected under Guru Ram Das in Sambat 1634. The task of making the masonry side-walls and floor fell to Guru Arjan.

One day the Guru seated in court, said that in order to complete the work more money was required, and he suggested to his Sikhs to endeavour to obtain it from the hill chiefs. Bhai Kaliana said he would gladly act in furtherance of the Guru's wishes. He proceeded to the Hindu state of Mandi in the hills, and appreciating the beauty of the country after his residence in the plains decided to sojourn there. On the occasion of the Janam Ashtami—eighth day of the dark half of the month of Bhadon—the anniversary of Krishan's birth, the Raja decreed that all the inhabitants of his state should observe a rigid fast during the day, and not sleep the following night, but keep vigil and occupy their time uttering 'Krishan, Krishan'. In the morning they should repair to the temple to behold the salagram; and there they might break their fast by drinking water in which the salagram had been bathed.

Kaliana was the only one who heeded not these stringent orders. He did not fast, or go to the temple, or drink the water in which the idol had been bathed. In reply to several questions as to the cause of his disobedience he replied: 'My God is a living Being who speaketh and conferreth great happiness on His worshippers. Vain is the worship of a lifeless stone which neither eateth, nor speaketh, nor conferreth favours. It is true that you occasionally fast, but at the same time you refrain not from grievous sins. The Sikhs of my Guru eat little and thus are ever fasting. They ever restrain lust and wrath, and apply their hearts to God's worship.' He then repeated the following hymn of Guru Arjan :—

Did God put aside all the other days of the month

That He should have been born on the eighth ?

Man led astray by error uttereth nonsense.

God is not subject to birth and death.

Man taketh cakes ¹ and giveth them secretly to an idol to eat.

O, brute of an infidel, God is not born, nor doth He die.

All thy sin resulteth from fondling the idol.

May the mouth which sayeth God entered a womb be burnt !

Nanak's God is everywhere ;

He is not born, nor doth He die ; He cometh not and goeth not.²

On hearing this everybody laughed and began to criticize Kaliaana's words. They were repeated throughout the city, and the Raja was informed that there had come to the state a stranger who spoke slightly of the salagram and called it a stone, and who did not fast on the holy anniversary of Krishan's birth. The Raja became very wroth, and at once sent an orderly to summon Kaliaana. When he arrived, the Raja in imperious and angry tones asked him to tell his place of residence, his religion, and the name of his guru.

Kaliaana replied : ' On the throne of the holy Guru Nanak, who was very famous in the world, now sitteth the holy and perfect Guru Arjan. We who are his disciples obtain the object of our desires from him. He giveth us instruction, which conferreth happiness here and hereafter. We ever read his hymns, wherefore we reverence not stones which neither see, nor hear, nor speak. How can a stone be pleased, and what can we gain by worshipping it ? God who is the life within our lives, by whose support we exist, and who is ever bounteous to us all—that God you suppose to be a stone. God who pervadeth sea and

¹ Made out of clarified butter, sugar, and flour kneaded without water.

² Bhairo.

land, who conferreth happiness here and hereafter, who is contained in animate and inanimate nature, who is in the past, present and future, who is supreme in the three worlds and to whom none is equal—that God you imagine to be an inanimate object. How can He be pleased with you when you treat him with such utter indignity ?’¹

The Raja finding Kaliana thus intractable ordered that he should be imprisoned. Next day he was again produced, and ordered to bow before the idol. Kaliana refused, and said his idol was Guru Arjan. The Raja then ordered him to lose one of his legs as punishment, and be expelled the country. After the delivery of this order the Raja fainted, and the execution was accordingly stayed. Every known remedy was employed to revive him, but in vain. The wise men at the royal court frankly said that this was all the result of the annoyance inflicted upon the holy stranger. Instead of being punished, he ought to have been received with hospitality and respect.

Better counsels having thus prevailed, Kaliana was called to the Raja’s bedside. He said he could cure him if he promised to believe in the Guru and become one of his Sikhs ; otherwise he had no healing power. His ministers promised on behalf of the Raja that he would act as Kaliana desired. Upon this Kaliana stood up, clasped his hands, and prayed to God to save the monarch’s life. While Kaliana was thus praying, the Raja recovered consciousness. On seeing Kaliana as his physician standing before

¹ This teaching may be contrasted with the present idolatrous practices of many ignorant Sikhs. Sardar Kāhn Singh, in his *Gurmat Sudhākar*, states that some Sikhs go to temples of Shiv and imitate there the bleating of goats. They go to temples of Vishnu and there chew leaves of sweet basil, sacred in the estimation of the Hindus, and drink water in which the idol has been bathed. They go to temples of Durga and there offer goats in sacrifice, and put on red and yellow necklaces consecrated to the goddess. They also go to Muhammadan temples and cemeteries and there offer lamps, sweets, &c., after the manner of ignorant Muhammadans.

him, he ordered that he should be received into his palace, and treated with all possible courtesy and distinction.

The Raja after complete recovery begged Kaliaana to take him to the Guru. The Raja went with his queens, his concubines, and his army, and pitched his camp outside Amritsar. Kaliaana proceeded to inform the Guru of the monarch's arrival, and of the circumstances which had led to it. The Raja next day, accompanied only by his macebearers, went on foot to see the Guru. On arriving in his presence he put his head on the Guru's feet, and begged him to save him now that he had come under his protection. The Guru imparted to him religious instruction upon which he realized his past errors. The Guru asked him to stay with him for three days, and he would reap the advantage thereof. The Raja consented to delay his departure and also to take his meals from the Guru's kitchen. In due time he took leave of the Guru and returned with all his suite to his own kingdom.

There is a story told of one Manj, a votary of Sakhi Sarwar, a Muhammadan pir, whose shrine is on the border of Balochistan. The Guru's fame had reached Manj; he had heard the Guru's hymns recited, and passionately desired to behold him. When this favour had been vouchsafed him, he made the following requests: 'O Guru, heal my three fevers, make me a Sikh, and, deeming me thy servant, save me and remove the great pain of transmigration.' The Guru replied: 'Thou hast made Sakhi Sarwar thy priest. His way is easy: Sikhism on the contrary is difficult. In it thou canst not put thyself forward or assert thyself. Thou canst not embrace it without being ready to sacrifice without a groan thy life on its behalf. If thou become my Sikh, thou shalt be an object of public obloquy. Thy relations will ridicule thee, and not allow thee to associate with them. They will also

dispossess thee of all thy property. If thou art prepared to endure such hardships and sufferings, then mayest thou become a disciple of mine. Otherwise continue to worship the shrine of thy saint and talk not of Sikhism. Keep thy wealth, and the good opinion of thy family. Why heap on thyself trouble by embracing my religion ?'

Manj replied : ' O Guru, the very moment I saw thee and heard thy words I turned away from Sakhi Sarwar, and I was overwhelmed with shame when I reflected that in imitation of others I bowed my head at the shrine of a pretended saint possessing no real greatness. Thus do men forfeit their religion and lose the advantage of human birth.'

Manj thus spoke in his humility and tears clouded his eyes. The Guru replied : ' Accept Sikhism. Worship the true God, and it shall be a source of happiness to thee.' The Guru then told his visitor that he must go home, demolish the niche appropriated to Sakhi Sarwar's worship in his dwelling, return to the Guru, and place himself under his protection. Manj did all this, returned to the Guru, lived by manual labour, and contributed a fourth part of his earnings to the Sikh cause.

A Sikh named Bahilo came from Malwa to visit the Guru. He professed to know how to make bricks in the most durable manner. The Guru accordingly entrusted to him the whole of the brick-making necessary for the completion of the tanks and the temple. Indeed there were many Sikhs at the time who served the Guru with the utmost fidelity. Among others the names of Ajab, Ajaib, and Umar Shah are mentioned. They were masands who collected offerings for the Guru, and faithfully delivered them. On one occasion he asked them in what light they regarded the offerings which passed through their hands. They replied that they regarded them as poison not only for their bodies but for their souls.

CHAPTER II

Unexpected help reached the Guru from various quarters. One Ganga Ram, a Brahman merchant, came from Bhatinda with corn to sell. He visited the Guru and remained with him for some time. During his stay the Guru's kitchen one day became empty, so Ganga Ram gave up all his corn and fed for a space of five days all the labourers on the tank. As the Baisakhi fair was approaching, the Guru persuaded him to stay and enjoy it. Large offerings were made to the Guru on the occasion, all of which he ordered to be given to Ganga Ram. This was done to test his devotion and sincerity. Ganga Ram, however, refused to accept them. The Guru, who was naturally pleased at meeting such a disinterested friend, commended and blessed him.

When the tank was excavated, it was represented to the Guru that Har Mandar, or the temple of God to be built in the midst of it, should be raised higher than all other buildings in the neighbourhood, so that it might receive proper respect. The Guru replied : ' No ; what is humble shall be exalted. The more a tree is laden with fruit, the more its branches descend to the earth. By whatever way you approach the temple you must descend eight or ten steps, wherefore let the Har Mandar be made the lowest edifice of all.' The Guru himself was humble, but through his spiritual greatness he obtained the dignity of being visited by people of rank from all parts of India and receiving their rich offerings.

Hindu temples are closed on three sides and opened only towards the east or rising sun. The great Sikh temple at Amritsar was to be open on all sides. This meant that the Sikh worship was open to all, and was not concerned with sun-worship. The Granth Sahib is placed in the middle of the temple, so that no man may seat himself in its place.

It was on the 1st of Magh, Sambat 1645 (A.D. 1589), the Guru laid the first brick of the masonry foundation of the Har Mandar, or the Darbar Sahib, now known to Europeans as the Golden Temple. A mason afterwards accidentally displaced the brick, whereupon the Guru prophesied that the foundation should again have to be laid. His words were subsequently fulfilled. Ahmad Shah Abdali, in Sambat 1819, destroyed the temple and desecrated the tank. Two years afterwards the great army of the Khalsa recovered possession of the temple, relaid its masonry foundation, and reconstructed it.

The Guru had given orders that only kiln-dried bricks should be employed. Some masands who had charge of the bricks, resolved to cheat the Guru and scamp the work. They smeared sun-dried bricks with plaster and laid them. The Guru heard of their dishonesty and ordered them to desist. They disobeyed his orders three times. He then dismissed them, and said that, when he became tenth Guru, he would visit them with condign punishment.

When the Sikhs in large numbers contributed their assistance, and the tank and temple were approaching completion, the Guru felt that God Himself had assisted in the work, and in joy and gratitude composed the following :—

God Himself came, and stood up to do the work of the saints.

Into the beautiful land and the beautiful tank He poured nectareous water.

He poured nectareous water, completed the work, and all our desires are fulfilled.

There are rejoicings in the world, and all anxiety is at an end.

The Veds and the Purans sing the praises of Him who is fixed and imperishable.

God hath been mindful of His usual function ; Nanak hath meditated on His name.

The Creator gave me the nine treasures, wealth, and supernatural power ; I have not been in want of anything.

I have obtained happiness eating, spending, and living comfortably ; God's gifts ever increase :

His gifts increase, are never exhausted, and I have found the Searcher of hearts.

Millions of obstacles have been removed and trouble hath not approached me.

Peace, composure, and happiness in abundance are mine, and all my craving is satisfied.

Nanak singeth the praises of the Lord ; wonderful is His praise.

He did it whose work it was ; what is wretched man ?

The saints are adorned by singing God's praises, and ever wishing Him victory.

Pleasure is produced by singing God's praises and forming an alliance with His saints.

How shall his ¹ praises be recounted who exerted himself in the *construction* of the tank ?

Bathing in this tank is equal to bathing in the sixty-eight places of pilgrimage, to the bestowal of alms, and the performance of great purifications.

The purification of sinners is the function of the Lord ; His word is Nanak's support.

Treasury of excellences, my God, Creator, what praises of Thine may I utter ?

The prayer of the saint is—' O Lord, grant us the great elixir of Thy name.

Give us the Name ; grant us this boon, forget us not for a moment.'

O tongue, repeat God's praises ; let us ever sing them night and day.

The mind and body of him who loveth the Name shall be filled with ambrosial essence.

Nanak representeth, my desires have been fulfilled. I live by a sight of Thee.²

¹ The reference is to Guru Rām Dās.

² Sūhi Chhant.

The following also was composed on the same occasion :—

The Creator stood in the midst *of the work*,
 And not a hair *of any man's head* was touched.¹
 The Guru will render ablution herein very profitable,
 And by repeating God's name sins shall depart.
 O saints, Ram Das's ² tank is excellent :

He who batheth in it shall save his family ; his own soul too shall be saved.

He who here below singeth a song of rejoicing *over this work*,

Shall obtain the fruit his heart desireth.³

He who while meditating on his God

Cometh to bathe here shall be made safe and whole.

He who batheth in the saints' tank

Shall obtain final salvation.

Meditating on God's name,

He shall not die or suffer transmigration.

He to whom God is merciful

Knoweth divine knowledge.

His cares and anxieties shall depart

Who seeketh the protection of Baba Nanak and God.⁴

¹ That is, the Muhammadan authorities at the time did not interfere with the work.

² Rām Dās may also here mean God's servant.

³ Also translated—Men will sing a song of rejoicing over this work, and obtain their heart's desires.

⁴ Also translated—Guru Nānak hath sought God's protection ; and all men's cares and anxieties shall depart. Sorath.

The following is an alternative translation of this hymn :—

The Creator is within me,

And not a hair of my head can be touched,

The Guru maketh my ablution successful.

Repeat God's name and thy sins shall be washed away.

God's saints and servants form an excellent tank.*

He who batheth in it shall save his own soul and the souls of all his family.

The whole world shall congratulate him,

And he shall obtain the reward his heart desireth.

* From which others may draw the nectar of the Name.



THE TANK AND TEMPLE OF AMRITSAR

The Guru thus described the advantages of the tank :—

By bathing in the tank of Ram Das ¹
 All the sins that man committeth shall be done away,
 And he shall become pure by his ablutions.
 The perfect Guru hath given us this boon.
 When we meditate on the Guru's instruction,
 God bestoweth all comfort and happiness,
 And causeth the whole cargo to cross over safely.
 In the association of the saints uncleanness departeth,
 And the supreme Being abideth with us.
 Nanak by meditating on the Name
 Hath found God the primal Being.²

CHAPTER III

When the tank and temple were completed there were great rejoicings. The enormous exertions and personal sacrifices made by Bhais Budha, Bhagtu, and Bahilo are specially mentioned. One day as they were all bathing, Guru Arjan shed tears on seeing the state of their bodies as the result of their labours. The Guru said with mournful voice, that, as the tank had been constructed by such devout and sincere Sikhs, all sins should be removed and all desires fulfilled by bathing in it and duly worshipping God.

He who batheth herein, having meditated on his God,
 Shall be completely restored to health.
 He who batheth in the tank of the saints
 Shall obtain salvation.
 He who meditateth on God's name
 Shall not die or suffer transmigration.
 He to whom God is merciful
 Is thoroughly acquainted with divine knowledge.
 Guru Nānak hath entered God's sanctuary ;
 He hath removed all my cares and anxieties.

¹ This line is also translated—By bathing in the tank of the saints of God.

² Sorath.

The following was composed by the Guru on the same occasion :—

God Himself hath given the support of His lotus feet.
 He who entereth God's asylum shall ever be renowned.
 God is the Preserver, unequalled ; holy is His service.
 The divine Guru hath made Ramdaspur God's empire.
 Ever and ever meditate on God, and no obstacle shall thwart you.

Nanak, by praising the Name the fear of enemies fleeth away.¹

The Guru wrote the following on the completion of the Har Mandar.

By repeating God's name I have made God's temple : ye saints and worshippers, sing God's praises.

Remember, remember the Lord your God, and ye shall be released from all your sins.

By singing God's praises the supreme position is obtained ; His word is the best.

The savour of divine knowledge is very sweet when the tale of the Ineffable is told.

Good the juncture, true the time and moment when I had the immovable foundation laid.

O slave Nanak, when God was merciful everything was completed.

The instruments of joy continually play ; the supreme Being hath taken His abode in my heart.

The performance of the work of the True One under the Guru's instruction is best of all ; by it false doubts and fears are dispelled.

The Guru hath spoken the divine Word ; on continually hearing it the mind and body are refreshed.

He whom God hath made His own, hath obtained all happiness ;

In his house are the nine treasures, his garner is filled with God's name which he loveth.

Nanak, the servant who is fully fortunate shall never forget God.

¹ Bilāwal.

When God, the Lord of the umbrella,¹ affordeth shelter, all trouble departeth ;

The abode of sorrow and sin hath fallen and the work hath succeeded.

When the Lord God ordered it, misfortune was averted, and true religion and charity flourished.

Ever meditate on this God whether sleeping, sitting, or standing.

The Treasure of excellences, the Sea of happiness, the Lord is in sea and land, in the nether and upper regions.

O slave Nanak, there is no shelter except in God.

My house hath been constructed ; my garden and tank have been constructed ; may God enter therein !

My heart hath become glad ; my friends and associates rejoice, and sing songs of praise and gladness to the Lord.

They have sung the true God's praises, meditated on Him, and obtained all their desires.

They who are attached to the Guru's feet are ever awake ; in their hearts resound God's praises.

When the Lord who dwelleth in happiness casteth a look of favour, this world and the next are arranged.

Nanak representeth—ever repeat His name who supporteth soul and body.²

The Emperor Akbar's new prime minister, Raja Birbar, a learned and accomplished man, was on religious grounds hostile to the Guru and jealous of his daily increasing influence and popularity. The minister was a great favourite of the Emperor, who desired to have him always by his side. He is said to have been capable by the force of his intellect of telling the Emperor his secrets at any time. His energy blazed for a while, but it was only the expiring flicker of the lamp. On account of his hostility to the Guru evil days came upon him. On the failure of Zain Khan Kokah in his expedition

¹ God who makes kings and emperors.

² Sūhi Chhant.

against the Yusufzais, Birbar was ordered to proceed to him with reinforcements. Before his departure he received a written permission from the Emperor to levy a tax of a rupee on the house of every Khatri on the way. He crossed the Bias and sent his agents to collect the tax in Amritsar. The Khatri there refused payment and complained to the Guru. He represented to the Prime Minister's agents: 'The tax is on Khatri. We are Sikhs and look for exemption. Up to the present the government hath never imposed forced labour or taxes on the Guru's house. My kitchen is kept open by the offerings of Sikhs and saints. No one is refused access to it. Take as much corn and food as you require, but I have no money to give you. I live on confidence in God.'

The agents repeated this speech to the Prime Minister, who became furious on hearing it. He said: 'I am a commander of many men; how dareth the Guru disobey me? Moreover I bear the Emperor's order. Even if it be the Guru's house, it is for Sikhs and not for me to reverence it.' Upon this Birbar sent some soldiers to the Guru with the following message: 'Thou art a Khatri, a subject, and in every way subordinate to the state. If thou come to meet me, it will be well; otherwise I will sack the whole of thy city.' The soldiers went, but were dumb-founded in the presence of the Guru. Divining their object he thus addressed them: 'My friends, I care not for any one, nor do I fear any one. Let Raja Birbar come and do what he pleaseth. The Creator will protect me.' The soldiers, fearing the Guru's words and also their master's wrath, went and falsely told him that the Guru would come on the morrow. Raja Birbar said: 'What mattereth it if he be a saint or an object of reverence, or even very old, if he have not fear of me? Well, if he come not to-morrow, I will sack Amritsar.' That

night the Raja never slept through perturbation of mind.

Meanwhile another order arrived from the Emperor telling the Raja to make haste and proceed with his troops by forced marches to unite with Zain Khan against the Yusufzais. The Raja was much disappointed on receiving this peremptory command, as it left him no time to wreak his vengeance on the Guru. He ordered his staff to remind him of the Guru on his return, and said that if he did not then get a rupee from each house in Amritsar, he would raze the city to its foundations. As the sacrificial fire flames up when clarified butter is thrown on it, so did the Raja's spirit burn at the recollection of the Guru's language. When the Sikhs communicated to the Guru the Raja's wrathful words he merely said, 'If the Raja return he will give us trouble.' Zain Khan the Commander-in-Chief and Raja Birbar held divided councils. They were attacked and defeated by the Yusufzais. Zain Khan escaped with difficulty, but Birbar was slain.¹

Prithi Chand in alliance with Sulahi Khan found ample opportunities of annoying the Guru. Wazir Khan, the Emperor's assistant Prime Minister, interposed on the Guru's behalf and prevailed on Sulahi Khan to bring the contending brothers to a compromise. The reason why Wazir Khan espoused the Guru's cause is said to have been the following: Once as he was lying ill in his house in Lahore, suffering from dropsy, a Sikh passed by singing the Guru's Sukhmani.² As Wazir Khan listened his pain decreased. When the Sikh had gone beyond hearing, the pain appeared again. When he returned by the same route singing the same strain, Wazir Khan's pain was again allayed. He called the Sikh and requested him to continue to sing the Sukh-

¹ This episode, in defiance of chronology, is often included by the Sikh chroniclers in the Life of Guru Amar Dās.

² A composition of Guru Arjan which will subsequently be given.

mani for him. He then distributed sacred food in the Guru's name, and was soon restored to perfect health. When he found an opportunity he visited the Guru, told him the whole circumstance, and became a devout follower of his. Wazir Khan until his death retained Sikhs in his service to sing the Guru's hymns for him every morning before day-break, a time which the Sikhs call the ambrosial hour. When Wazir Khan solicited the Guru to give him instruction the Guru addressed him the following :—

O servant of God the Inscrutable,
Cease to think of worldly occupations.

Become the dust of the feet of poor travellers ; thus shall the darwesh be accepted at God's door.

Make truth thy prayer, faith thy prayer-carpet ;
Chasten desires and subdue thy feelings.

Make thy body the mosque, thy conscience the Mulla, and the very pure God thy creed.

Make thy shariat the practice of *real* sacred law.

Make thy tariqat the search for God and abandonment of the world ;

Make thy marifat, O devotee, the chastening of thy mind ; and thy haqikat the meeting of God, by which thou shalt not die again,

Make the restraint of thine organs of action and perception from evil ways.

Thy hearty practice of the precepts of the Quran and sacred books.

Make subjugation of the five thieves thy sidaq,¹ charity thy saburi,² and thou shalt be accepted.

Make kindness thy Makka, humility thy fasting,

Implicit ³ obedience to the word of thy priest thy heaven,

The service of God thy huris, thy nur,⁴ and thy perfume ; and God thy lofty hujra.⁵

¹ Sincerity.

² Patience.

³ *Andāza*. According to measure, neither more nor less than what the guru tells thee.

⁴ *Nūr*. Literally—light, then the sight of God.

⁵ A small apartment or structure for private worship.

He who practiseth truth is a Qazi ;

He who chasteneth his heart is a Haji ;

He who banisheth Satan is a Mulla, and he who praiseth
God is a darwesh.

At every time and on every occasion

Remember God, the Creator, in thy heart.

Make the subjection of thy ten organs the rosary by which
God is remembered in thy heart ;

Good conduct and great restraint *over thyself*, thy circum-
cision.

Know in thy heart that everything is for the moment.

Sports, banquets, and sodalities are all entanglements.

Kings, rulers, and nobles are perishable ; God's gate alone
is the stable place.

Let first God's praises, second patience,

Third mildness, fourth almsgiving,

Fifth the five evil passions restrained in one place be thy
five most precious times of prayer.

Make the knowledge that God is everywhere thy daily
worship ;

The abandonment of evil deeds the water-pot in thy hand ;

The knowledge that there is but one God thy call to prayer ;
such a Muazzin shall have an excellent reward.

What is honestly obtained eat thou as thy food ;

Wash away thy filth in the river of thy heart.

He who recognizeth his Pir is the man for heaven ; Azrail
will not keep him in hell.

Make good works thy body, faith thy spouse,

And obedience to God thy pleasures and spectacles.

Purify what is impure, make God's presence thy Hadis¹ ;
let a complete² body be the turban on thy head.

Let a Musalman be soft-hearted,

And wash away the filth of his heart.

Let not the pleasures of the world approach him ; and let
him be pure as flowers, silk, clarified butter, or deer-skin.

He is the object of the kindness of the Kind One,

Who is a man, the manliest of men :

¹ The traditional sayings of the Prophet, which have the force of
law among Moslems.

² That is, uncircumcised.

He is a Shaikh, a chief of Shaikhs, and a Haji ; the man on whom God's look of favour falleth is His slave.

Power belongeth to the Omnipotent, kindness to the Kind One ;

The attributes and love of the Merciful are unfathomable.

Understand God's order which is true, O Nanak, and thou shalt be released from thy prison.¹

CHAPTER IV

When the buildings around the Guru's tank had increased, the Guru ordered his Sikhs and worshippers to take up their abode in them. Thus did the city of Amritsar gradually extend. A Sikh called Bhai Salo, who appears to have possessed much local influence, materially assisted the Guru in the accomplishment of his design. After a little time, however, the Sikhs finding there was no worldly advantage to them in living in Amritsar presented a humble address to the Guru : ' True king, there is here no trade or commerce of any sort, by which we may gain our livelihood and support our families. There are very few inhabitants, and consequently as yet no buying or selling.' The Guru in reply told them not to despair, that Amritsar should yet become a great city and possess a large population. He counselled them to depend on prayer and divine worship for their prosperity. They were to rise early, bathe and go to the temple to hear expositions of the Guru's hymns. After that they were to attend to their worldly affairs till evening, when their worship should begin anew by the repetition of the Rahiras and Sohila.

Notwithstanding the compromise that had been effected, the Guru's quarrelsome brother Prithia continued to give him every form of annoyance. Consequently the Guru decided to leave Amritsar and make a tour in the Manjha, or country between

¹ Māru Solha.



GENERAL VIEW OF AMRITSAR

the Ravi and Bias. He first visited Khadur and Goindwal, and then proceeded to the village of Sarhali, where he sought to obtain land whereon to build himself a dwelling.

A Sikh of the village of Bhaini invited the Guru to visit him, and the Guru knowing his devotion consented. When he arrived in the village the day was far advanced. The Sikh's wife saw that the Guru was hungry, but at the same time it would take too long to cook vegetables for his dinner. She therefore prepared a dish of broken bread mixed with butter and sugar, and laid it before him. Having satisfied himself he inquired the name of the village. She said, 'Bhaini.' The Guru replied, 'The name of this village shall be Cholha, that is, tit-bit, or dainty dish.' Upon this he composed the following :—

I am a sacrifice to my Guru who implanted God's name in my heart ;

Who pointed out to me the straight road when I was in a great wilderness and darkness.

God is my life ;

He feeleth anxiety for me regarding everything in this world and the next.

By remembering Him I obtain all treasure, respect, greatness, and perfect honour.

By repeating His name, the dust of whose feet all saints desire, millions of sins are erased.

Let him who desireth all desirable things worship the one supreme Treasure.

The Lord is the supreme Being, limitless ; by remembering Him man crosseth over *the world*.

By abiding in the association of the saints man obtaineth comfort, peace, and great happiness, and his honour is preserved.

To amass God's wealth and make God's name my food—Nanak hath made these things his cholha (dainties).¹

¹ Dhanāsari.

On the same occasion the Guru composed the following :—

God's name is priceless ;
It is naturally comfortable.

God abideth with me and helpeth me ; He forsaketh me not ; He is unfathomable and unrivalled.

He is my beloved brother, my father, my mother, and the shelter of the saints.

The Invisible is seen when He is obtained from the Guru, who, O Nanak, is God's cholha (dainty).¹

The name Bhaini was duly changed into Cholha in the government records of the period.

A Jat inhabitant of the village of Cholha represented to Guru Arjan that the inhabitants of the village of Buh would not allow his cattle to graze on their lands, though he had an ancient right of pasturage. The Guru replied, '*Buh juh howega,*' that is, 'Buh shall become sterile,' a prediction which was subsequently fulfilled.

Guru Arjan on this tour visited a village called Khanpur, between Goindwal and the present Tarn Taran. He was accompanied by five Sikhs, including Bidhi Chand and Gur Das, men famous in different ways, of whom we shall hereafter have much to say. He remained the whole day engaged in his devotions. In the evening it rained heavily and wintry winds were blowing. Bidhi Chand said to the Guru : 'That lofty house which thou seest in the village is very near. Let us go and rest there for the night.' The Guru objected, and said it would be better to remain where they were than associate with the evil people who dwelt there. Bidhi Chand, however, prevailed on him to let him go into the village and endeavour to secure shelter, as the night was piercingly cold. Bidhi Chand begged the people to let his party have even one room in which they could all sleep together. The villagers only laughed

¹ Āsa. Dainty here means darling, as in old English.

at him, and called the Guru and his Sikhs hypocrites. Bidhi Chand went and duly informed the Guru of the character of his reception. The Guru replied : ' Pay no heed, I told thee they were foul-tongued people. Whoever hath devotion in his heart will come to us of his own accord, and give us accommodation for the night.'

As Guru Arjan had anticipated, Hema, a devout Sikh of the village, arrived and said, ' O true Guru, I have a tattered hut made out of grass and twigs which is at thy service. It will be hallowed by receiving thee.' Hema, who had been made a Sikh by Guru Ram Das, lived by grinding corn for the villagers. His leisure time he employed in repeating the Guru's hymns. Though he was extremely poor, and possessed only a coarse blanket to wear, his hut was ever open to the stranger. The Guru seeing his love and devotion gladly accepted his hospitality. He then cooked and supplied his distinguished guest with the best food in his possession. Before retiring he took off his sole blanket, and put it under the Guru as bedding, so that he might enjoy sweet repose. The Guru, seeing his devotion, composed the following :—

Very beautiful is that hut in which God's praises are sung,

While the mansion in which God is forgotten is of no avail.

There is a pleasure even in poverty when in the company of the saints God is remembered.

May that grandeur which is bound up with mammon perish !

Even when turning a handmill or wearing a coarse blanket, the heart may be happy and contented.

That empire is of no avail which conferreth not satisfaction.

They who wander even naked in the love of the one God obtain honour,

While vain are silks and satins, attachment to which maketh man covetous.

Everything is in Thy power, O God ; Thou actest and causest to act.

May Nanak obtain the gift of remembering Thee at every breath he draweth !¹

On the same occasion the Guru composed the following :—

The place where the name of the beloved God is repeated,
Is like a mansion of gold ;

The city in which the name of God is not repeated is like
a wilderness.

He who eating dry bread remembereth God,
Shall behold Him whether at home or abroad.

Know that he who through pampering his belly committeth bad deeds is planting for himself a garden of poison.

The spiritually ignorant man who loveth not the saints,
And committeth sins in company with the infidel,

Loseth his human body so difficult of attainment, and
uprooteth himself.

I have entered Thine asylum, O compassionate to the poor.
O ocean of comfort, my great God,

Nanak singeth Thy praises, mercifully preserve his honour.²

The Guru remained for some time in Khanpur. During his stay Hema obtained his desire, and went to his heavenly abode. After the Guru's departure, the Emperor's viceroy, who had some reason to be dissatisfied with the inhabitants of Khanpur, sent an army against it, razed it to the ground, and massacred its chief inhabitants. The survivors had reason to reflect on the words of Kabir :—

Kabir, the house in which God and His saints are not served,

Is like a cremation-ground and ghosts dwell therein.

The Guru thence proceeded to the village of Khara, where he was pleased with the prospect around him

¹ Sūhi.

² Mājh.

³ Slok 192.

—the flowering woods and glades, the limpid water, and the fresh and exhilarating atmosphere. On entering the village he received a friendly reception from the headmen. They afterwards assisted him in obtaining land from the villagers on which he laid the foundation of what is now the famous Sikh city of Tarn Taran, and proceeded to construct a tank for the devotional ablutions of his Sikhs. The year in which these events occurred is stated to be A. D. 1590. The name Tarn Taran means a raft to take men across the world's ocean. The Guru, at great expense, built lime-kilns and caused bricks to be baked. When these were seen by Nur-ul-Din, the local Muhammadan governor, they were, according to the tyrannical custom of the age, seized by him for the construction of a seraglio designed by the Emperor for the public use. The Sikhs on seeing this suggested to the Guru to write to the Emperor to allow the tank to be finished and to inspire fear in Nur-ul-Din. The Guru, who was the essence of humility, refused to take notice of the outrage. He said that God had not yet ordered the tank to be made, wherefore they were to stop its construction altogether. 'Mercy', continued the Guru, 'is the basis of religious worship; wherefore we should have mercy on every one. All the acts of him who hath not mercy in his heart are vain.'

In the Sambat year 1832 (A. D. 1775) Sardar Khushal Singh of Faizullapur and Sardar Jassa Singh of Ramgarh destroyed Nur-ul-Din's edifice, and employed the bricks, of which Nur-ul-Din had robbed the Guru, in the construction of the tank.¹

¹ The tank at Tarn Tāran is larger than that at the Golden Temple at Amritsar. At one corner is a tall minaret built by Ranjit Singh. He intended to build three others, but died before he could accomplish his project. The money collected for the construction mysteriously disappeared from its custodians.

The approach to the temple has lately been opened by the demolition of some houses, to whose proprietors large sums of money have been paid by willing subscribers as compensation.

The Guru then went into the Jalandhar district, where he purchased land to build another city, Kartarpur, or the city of the Creator, which has since risen to considerable spiritual and temporal eminence. It lies in what is called the Jalandhar Doab between the Bias and Satluj rivers.

The Guru with his own hands cut the first sod for the construction of the city and its necessarily accompanying well to supply water to the inhabitants. The well he called Gangsar, or the Ganges tank, for the following reason: A man called Baisakhi, who used every year to visit the Ganges, once called upon the Guru on his way. The Guru asked him not to go, but bathe in his well, worship God, repeat the true Name, and he should thus obtain all the advantages of bathing in the Ganges. Baisakhi respectfully represented that he had made a vow to go to the Ganges, and must accordingly proceed thither. The Guru, on seeing his determination, allowed him to continue his journey. When Baisakhi on the point of returning sought to fill a vessel with Ganges water, it slipped from his hand and was taken away by the current. He did all in his power to recover it, but in vain. When he returned to the Guru, and related the untoward incident, it is said that the Guru to his astonishment produced in his presence from the new well the very vessel that had fallen from his hands at the Ganges. Baisakhi was then convinced that his pilgrimage to Hardwar had been in vain. On this account the well at Kartarpur was called the Gangsar.

The Guru went to the country of Nakka at the invitation of Bhai Bhuria, Chaudhri Chuhar Mal, and other pious Sikhs. He visited Khemkaran, Chunian, and other villages, where he preached with great success. He then went to Jambar, where he remained for some time, during which he converted Kidara, Kheda, Samdu, Mukanda, Talsa, Lalu, and others.

The Guru then proceeded to Lahore at the request of the Sikhs who resided there. He rested in the Dabbi Bazar on the site of the present 'Guru's Bawali', and planned its construction. People of all classes hearing of his fame flocked to see him, receive his instruction, and make provision for their future salvation. Thither came the Jogi Sambhunath and the Hindu saints Kahna and Chhajju; the Moslem saints Shah Husain, Shah Sulaiman, Shah Inayat Qadari, Shaikh Wali Shah, and others, all humbling themselves before the Guru and beseeching soul-saving religious instruction. The Guru fixing his thoughts on God uttered the following hymn :—

O wise men, think of the Lord in your hearts.

The true King, the Releaser from bondage, dwelleth in the heart by the mind's affection.

Nothing is equal in value to the sight of God.

Thou art the pure Cherisher; Thou Thyself art the Lord great and incomparable.

Give me Thy hand, O Brave One, Thou art the only one to *assist* me.

O Creator, by Thy power didst Thou create the world; Thou art Nanak's prop.¹

This hymn, when heard by the Viceroy of Lahore, produced a great impression on his mind. It is said that he reformed his life, and devoted himself to God's service. He invited the Guru to ask him a favour. The Guru did so, and the result was the excavation of the Bawali at the Viceroy's expense.

The Guru then went to the shrine of Guru Nanak at Dehra Baba Nanak in the Gurdaspur district. Thence he proceeded to Barath in the same district to visit Sri Chand, Guru Nanak's son. After mutual salutations they held a conversation. Sri Chand asked why the Guru wandered hither and thither and did not reside in Amritsar. The Guru replied

¹ Tilang.

that Prithia was distressed at his residence there, and so he travelled to propagate his religion. After some further conversation, in the course of which Sri Chand censured the conduct of Prithia, and said it would be the cause of his damnation, the Guru took his departure for Amritsar, and thus consulted the wishes of his Sikhs and of Sri Chand.

CHAPTER V

After the Guru's return to Amritsar, Prithia continued to annoy him as before. Prithia's jealousy was to a great extent fanned by his wife's reproaches. She said to her husband: 'My lord, hadst thou pleased thy father by serving him, thou shouldst now be Guru, and I should be the Guru's revered wife. The eldest son hath been superseded. The youngest hath obtained the position of Guru and is worshipped by the world. The Emperor and kings bow before him. Wealth ever cometh to him while the fates are against us.' Prithia replied: 'Thou hast the greatest wealth of all in thy son Mihrban. When he shall have grown up, he shall obtain the Guruship. Arjan hath no son himself, and his prosperity is but short-lived.'

The Guru's wife, who overheard this conversation, repeated it to her husband. He bade her pay no heed to it but continue to repeat the true Name. He then addressed her the following hymn:—

O my soul, grasp the shelter of the Supreme and Omnipotent God.

Repeat the name of God who supporteth the regions of the earth and the universe.

O saint of God, abandon thine intellectual pride, understand the will of God, and thou shalt be happy.

Accept the act of God as good : in weal and woe meditate on Him.

The Creator saveth in a moment millions of fallen ones, and in this there is no delay.

The Lord is the destroyer of the pain and sorrow of the poor ; He rewardeth whom He pleaseth ;

He is mother and father, cherisher of life and soul, and a sea of comfort for all.

There is no deficiency in the Creator's gifts ; He is omnipresent, and a mine of jewels.

The beggar beggeth Thy name, O Lord ; Thou abidest in every heart.

The slave Nanak hath entered the sanctuary of Him from whom nobody departeth empty.¹

The Guru continued his instruction :—

Fools love the world though it is as a mirage, an enchanted city, or the shadow of a tree.

In the same way, Nanak, *wise men* regard family and wealth as perishable, and remember God's name.²

O my good wife, even if Karmo's jealousy and pride please thee not, be not jealous and proud like her. If one throw a handful of dust at the moon, it will not reach it, but recoil on the thrower. If my eldest brother's wife hath addressed thee bad language, bear it. Shaikh Farid hath said :—

Farid, do good for evil, clothe not thy heart with anger ;

Thus shall thy body not suffer pain, and thou shalt obtain everything.³

The Guru's wife said : ' Although thine instruction is the best, yet my married life would be most happy if thou grant me a son. Great king, they who seek thy protection obtain happiness in this life and salvation in the next. If thou grant not thy servant a son, it will not be well.'

With the object of giving his Sikhs a lesson in humility he decided on referring her to Bhai Budha to pray for the desired boon, and gave her the following directions : ' My beloved, if thou really

¹ Gauri.

² *Sahaskriti* verses.

³ Sloks.

desire a son, then go to Bhai Budha, an ancient Sikh of Baba Nanak's time, and wait on him. He dwelleth in a forest. He is a humble man. He carrieth firewood and grass, and sendeth to my kitchen the corn which is the Guru's right after the cultivators have taken their share. He is ever engaged in worship, and only eateth when he receiveth food from the Guru's kitchen. If he be pleased, he will bless thee and thou shalt have a son. God arrangeth the affairs of His saints.'

Next day the Guru's wife set out in great state to see Bhai Budha. She took with her as her attendants the wives of the headmen of Amritsar. They rode in carriages, palkis, and sedans, and formed an imposing procession. She was also attended by servants male and female who carried plates of sweets as offerings to the saint. They reached his place in the forest in the afternoon when he was hungry and thirsty, and in momentary expectation of his meal from the Guru's kitchen. When he saw the dust of the *cortège* flying, and the carriages, palkis, sedans, bearers and horsemen approaching at high speed, he said, 'Is there a stampede from Amritsar that the inhabitants have left the city and sought shelter here?' The Guru's wife, on being informed of Bhai Budha's surprise, was much distressed, and remarked that her journey had brought her a curse instead of a blessing. Having made her obeisance and placed before him the delicious food she had brought, she addressed him: 'Thou hast seen and heard and served Guru Nanak. Thou art respected by us and worthy art thou of reverence. The Guru hath sent me to thee that by thy blessing I may obtain the boon of a son.'

Bhai Budha replied, 'Revered lady, I am but the grass-cutter and servant of thy house. If I possessed the power thou supposest, why should I cut grass and sweep the Guru's stables? It is the Guru himself who fulfilleth every one's desires. It is the

Guru himself who is the ocean of supernatural power. Should he desire to dismiss me, I must be content. As for these savoury dishes thou placest before me, I am not worthy of them. They are only fitted for the Guru himself. If thou think I should take them, expect not service from me. Were I to eat them, how could I afterwards think of cutting grass? If thou desire menial service from me, then I am thy slave, but take away these viands.' The lady's further solicitations were useless. She had to return disappointed and crestfallen to the Guru.

The Guru on hearing the result of his wife's mission quoted to her the following hymn of Guru Amar Das :—

O man, be not proud of thy knowledge ; become pious and humble.

Within thee are ignorance and pride of intellect : by the true Word wash away this filth.

Be humble before the true Guru, and allow not thyself to be at all noticed—

The world is burning by its own pride ; allow not thyself to be noticed—

Act according to the will of the true Guru, and abide by his wishes.

Thus saith Nanak, forsake pride and continue to be of humble mind ; thus shalt thou obtain happiness.¹

The Guru continued : 'The saints and the true Guru are not pleased with display. If thou desire anything from them, never appear in the character of a superior. Come, I will teach thee how to succeed. With devotion in thy heart grind corn, knead the flour, and bake the bread with thine own hands. Dress it with onions. Then take it with some thick buttermilk on thy head to Bhai Budha. Dress thyself as a cultivator's wife, and go on foot and alone, so shalt thou obtain the saint's blessing.'

The Guru's wife, in accordance with his instruc-

¹ Āsa Chhant.

tions, proceeded next day without attendants to Bhai Budha. She found him hungry as before and waiting for his meal. On seeing her he thought to himself: 'If a mother take not care of her son, who will do so? She hath brought me my meal, and I need it much. I was wrong in sending her away yesterday, but she hath pardoned mine error. Hail, lady! give me what thou hast brought.'

Bhai Budha while eating said, 'The Guru is the owner of the storehouse, but I have received an order to open it. As thou hast given me food to my heart's content, so shalt thou have a son to thy heart's content. He shall be very handsome and brave, possess spiritual and temporal power, become a mighty hunter, ride on royal steeds, wear two swords, be puissant in battle, and trample on the Mughals.' With every morsel he ate Bhai Budha uttered a blessing on the lady's progeny and said: 'As I now crush these onions thou hast brought me, so shall thy son crush the heads of his enemies, and be at once a great warrior and exalted Guru. His shall not be the humble seat of a village Guru, but a gorgeous imperial throne. As I am now filled with thy viands, so shall thy heart be filled with joy on beholding him.' A son who received at his birth the name of Har Gobind was duly conceived; and in memory of the event an anniversary fair is held in the forest where Bhai Budha resided.

The Guru, on hearing from his wife on her return home of the graciousness of her reception by Bhai Budha said, 'If the saints desire it, they can make a poor man a king, fill the empty, and poise a mountain on a blade of grass.'

It may be convenient here to give a panegyric of Bhai Budha, which a Sikh biographer put into the mouth of Guru Arjan :—

Budha Sahib is the impersonation of austerity, a mine of divine knowledge and virtue.

Simple and pious he hath asserted himself; he is unequalled like the sun, the moon, and the philosopher's stone.

He hath adopted no religious garb nor in any wise practised hypocrisy; he hath subdued all his desires and organs.

Hear, O Ganga,¹ ineffable is the word of the saints in whose complete power God is.

The Guru on being satisfied of his wife's conception composed the following :—

That the words of holy men are immutable is apparent to all.

Whoever associateth with a saint shall meet the Lord God.

This faith and comfort are obtained by uttering God's name.

Everybody hath been making his own remarks;² the Guru hath brought *a child* to my house.

There is no doubt God is the preserver of him who seeketh His shelter.

Plant God's name in the soil of acts³ since this opportunity is difficult to find.

God Himself is the Searcher of hearts; He doeth everything and causeth everything to be done.

It is God's function to purify many sinners.

Be not led astray, O man, by the deceit of mammon.

Nanak, God will preserve his honour whom He hath robed in His court.⁴

When Karmo, Prithia's wife, heard of the Guru's wife's pregnancy, she upbraided her husband with having falsely prophesied that no child should be born to Guru Arjan.

When Bhai Budha spoke of a stampede from Amritsar he little thought that there would be a stampede of another character, which would give his words literal fulfilment. Prithia instigated his friend Sulahi Khan, now grown insolent with power,

¹ Guru Arjan's wife.

² That Guru Arjan should never have offspring.

³ That is, in this birth.

⁴ Bilāwal.

to proceed, under pretence of levying tribute, with a strong force to plunder Amritsar and inspire fear in the Guru. The Guru, anticipating the raid and otherwise apprehending unprovoked annoyance from Sulahi, resolved to leave Amritsar and seek shelter in Wadali, a village six or seven miles distant. A faithful Sikh, apprehending danger to the Guru, persuaded him to retire to a tract of barren land, called Raur in the local dialect, which belonged to him. It is said that after the Guru's arrival the land became green. It may be here mentioned that the Guru's retreat is still called the Guru's Raur, and possesses an imposing and well appointed temple.

The Guru was not suffered to abide long in peace in his retreat. Wadali, originally founded by the Chambal and Man tribes, had become a prosperous village, and on this account the inhabitants of the neighbouring villages grew jealous and made war on them. The Wadali people, unaccustomed to a marauding life, were defeated, and in their difficulties, hearing that Guru Arjan was encamped in the vicinity, sought his protection and mediation with their enemies. The Guru accepted the rôle thus offered him, and proceeded with the Wadali men to their village, where he lived for a considerable time.

Prithia, not wishing to undergo the expense of entertaining Sulahi Khan, went forth to meet him. Sulahi after salutation said, 'Prithi Chand, thou the eldest hast not obtained the Guruship. Where is thy youngest brother who hath obtained it?' Prithia replied, 'My lord, my brother Arjan, hearing of thine approach, hath left Amritsar and gone I know not whither.' Prithia offered Sulahi a present, which he refused, saying that it was more proper for him to give than to take a present from a guru. Sulahi requested Prithia to let him know when Arjan returned, and he would take measures to restrain his irregularities.

The Guru, finding in Wadali a scarcity of water, ordered a large well to be dug and worked by six Persian wheels (*chheharat*), whence it was afterwards called Chhiharta. On the fifth day of the light half of Magh, the Indian vernal festival, there is a yearly fair held at the place.

CHAPTER VI

Sikhs from distant countries visited Amritsar during the Guru's absence, but their hearts withered and pined like a lotus without the sun. Prithia made many efforts to convince them that he was the real Guru, but the crane is not made a swan by pretence or by a coat of paint. He who has no spiritual peace, consolation, truth, love and devotion cannot communicate these gifts and virtues to others.

Har Gobind was born at Wadali on the 21st of the month of Har, Sambat 1652 (A. D. 1595). On his birth the Guru composed the following :—

The True Guru sent me *a son* ;
 A long-lived son hath been born by destiny.
 When he took up his dwelling in the womb,
 His mother's heart was exceeding glad.
 A son, a saint of God hath been born,
 The destiny recorded in the beginning hath become manifest to all.

By *God's* order the boy hath been born in the tenth month.
 There is no more anxiety ; great joy hath taken its place.
 Our female friends sing the Anand, the composition of the Guru,¹

Which is pleasing to the true Lord.
 The *vine of my race* hath extended and shall last for many generations.

God hath erected the machinery of the faith.
 The True Guru hath granted me what my heart desired.

¹ The third Guru, as we have already seen, composed the Anand on the birth of his grandson called Anand.

Having fixed my attention on the one God, I have become free from anxiety.

As a child who is very proud of its father, *obeyeth his words*,
So I speak as it pleaseth God to have me speak.

It is not a secret or a concealed matter

That Guru Nanak, being pleased, bestowed this gift on me.¹

The Guru composed the following also on the same occasion :—

God hath remembered His function and conferred all happiness on me.

The saint² hath been merciful, and all my family is delighted.

The True Guru himself hath accomplished the matter.

Long be the life of Har Gobind ! *God* hath consulted our comfort, happiness, and peace of mind.

The woods, the dales, the three worlds are blooming and all creatures rejoice.

Nanak hath obtained the object of his heart's desires ;
God hath fulfilled them.³

On hearing of the birth of a son to the Guru, Karmo, Prithia's wife, became very sorrowful. She said to her husband : ' Hast thou heard of the rejoicings at Wadali ? Arjan's glory is now like that of the sun, and thou art hidden like the stars before his brightness. All thy talk and boasting have been in vain.' Prithia's heart also burnt, and he impudently replied : ' My words are ever true. What if a son hath been born to Arjan ? Shall I cherish grief in my heart ? I will not allow the child to live.' Karmo took no sustenance the following night, and was quite unable to sleep. The birth of a young heir reminded the Sikhs of the time when the whole of Ajudhia rejoiced at the accession of Ram to the sovereignty, and Kekai, one of his father's wives, alone mourned the event.

Next morning Karmo sent for an old nurse of the

¹ Āsa.

² That is, Bhāi Budha.

³ Bilāwal.

family, and after some preliminary conversation asked her to go to Wadali, pretend to be a friend of the Guru's family, and find an opportunity of poisoning his newly-born son. Should the nurse succeed in this, she should have as much money as she pleased. At present she could have one hundred rupees, and, when Karmo's son Mihrban obtained the Guruship, she should be rewarded with a further pecuniary grant, an excellent house, and maintenance for life. The nurse replied: 'I have been employed in your family for many generations, and now when it is my turn to obtain the post of nurse, the Guru's wife hath employed another. My heart was already distressed before I heard thy tale. In a few days thou shalt see I will accomplish thy work.' Karmo gave her the promised money and a splendid shawl as a retaining fee.

The deceitful nurse went home, applied poison to the nipples of her breast, mixed some more in a medicine called gurhti given to infants in the East, and proceeded to Wadali. It was at a time when, owing to some temporary indisposition, the child refused the breast, and the family was in great anxiety in consequence. Sage women recommended each her own medicine. When Karmo's nurse arrived, Ganga the Guru's wife was much pleased to see her, and the nurse too rejoiced in the hope of being able to carry out her hostile design. She hypocritically said, 'O Queen Ganga, hundreds of thousands of congratulations to thee! May thy child and thy husband live for ever! Thou hast not remembered me, but I have remembered thee. I have come to wish thee happiness.'

Ganga told her the child was not well and ceased to suckle. The nurse replied, 'Bring him hither; I will give him infants' medicine. I understand infants' complaints, and I treat numbers of them who are brought to me from distant countries. After one dose of my infants' mixture they require no

more. Prithia's wife always had her infant treated by me, and he was never ill afterwards.' The upshot of it was, that Ganga, deceived by her specious words, entrusted the child to her. The nurse took Har Gobind in her lap, and offered him the poisoned medicine, but he refused it. She caressed and fondled him and succeeded in putting the drug into his mouth, but he would not swallow it. She then drew out her breast, and offered it to him. The moment she did so she fainted and fell backwards. Some put water into her mouth, others sprinkled rosewater on her with the object of restoring her. Having become conscious, she looked about her and said, 'The bribe of one hundred rupees which Prithia and his wife gave me hath undone me. Why did I poison my breasts and undertake to kill the child ?'

The story of Prithia's instigation of the child's murder spread from house to house and caused him deserved obloquy. The Guru composed the following hymn on the occasion :—

The perfect Guru hath stretched forth His hand and preserved him.

The glory of His servant hath become manifest.

Ever repeat the Guru's name ; ever meditate on the Guru,
And lay before him thy heart's desires.

I have sought the protection of the true divine Guru,
And His servant's service hath been successful.

He hath preserved my soul, body, youth, and life.

Saith Nanak, I am a sacrifice to the Guru.¹

During Har Gobind's illness suggestions were made to the Guru that recourse be had to a local witch who possessed a high reputation for skill in sorcery, in the hope of obtaining from her a charm for the recovery of the child. This was to be done by repeating some cabalistic words over water and then giving it to the child to drink. The Guru

¹ Āsa.

ridiculed such suggestions and such remedies, and composed the following on the occasion :—

The name of the Pure One is holy water ;
 By repeating it with the tongue sins fly away.
 God dwelleth in everything ;
 God shineth in every heart.
 By repeating God's name man descendeth not to hell ;
 By serving God all boons are obtained.
 God is the support of the soul ;
 God is the ship of the world.
 By repeating His name Death fleeth away.
 God breaketh the witch's teeth.
 God is ever the pardoner,
 He giveth comfort and happiness,
 God manifesteth His glory ;
 He is the father and mother of saints :
 God is with the holy ;
 They continually sing of Him.
 The Invisible Thing ¹ is obtained by meeting the Guru.
 His servant Nanak hath taken God's shelter.²

Owing to the perpetual importunity and taunting speeches of his wife Karmo, Prithia's mind became daily sadder, and he again plotted nefarious designs. He sent for a snake-charmer, gave him some money, and promising him a further large reward on his success, induced him to undertake to kill the child by exposing him to a cobra. As the mother was sitting at her door rejoicing in the sight of her son, and pleased with his youthful gambols, the snake-charmer escaping her notice let a black snake loose in the court-yard. Har Gobind took the hissing creature in his hand as it rushed towards him, and killed it immediately. Guru Arjan arrived on the spot soon after, and composed the following :—

Here and hereafter our protector
 Is God, the true Guru, compassionate to the poor.

¹ God's name.

² Gaund.

He Himself protecteth His servants ;

His voice speaketh in every heart.

I am a sacrifice to the Guru's feet.

By day and night, at every breath we draw, He who filleth every place should be remembered.

Thou, O God, art my protector ;

True is the support of the True One.

Greatness is obtained by devotion to Thee.

Nanak, O God, hath sought Thy shelter.

When Har Gobind was about two years of age a deputation of the inhabitants of Amritsar went to the Guru at Wadali. They said to him, ' Wherever thou abidest there is happiness. Conscious of the advantage of beholding thee, we have abandoned our villages, our homes, and our relations to dwell in Amritsar, but thou continuest to dwell apart. Other Sikhs too come from distant countries to behold thee. When they arrive in Amritsar and find thee not, they return to their homes. Come now with us. Ramdasgur shall long prosper by thy presence.'

The Guru acceded to their request, and set out for his capital Amritsar. On arriving there he sent his wife, child, and servants to his private dwelling, and then walked to the Golden Temple. He bathed in the tank and distributed sacred food with the usual prayers. Then was sung the following hymn :—

I have meditated on my Guru,

And reached my home in comfort.

This *is due to* the greatness of the Name

Whose worth cannot be expressed.

Ye saints, worship God, God, God :

By worshipping Him ye shall obtain everything, and all your affairs shall be adjusted.

Very fortunate is He who findeth

Love and devotion to God.

The slave Nanak hath meditated on the Name,

And thus received the reward of all happiness.

On that occasion, also, the Guru composed the following :—

I have meditated on God in my heart,
And so have returned home safe and sound.

Everybody is consoled
That the perfect Guru hath saved us.
O saints, my God is ever merciful.

God taketh no account from His worshippers, but pre-serveth them as His children.

I have clasped God's name to my heart,
And He hath arranged all mine affairs.
The perfect Guru being pleased gave it me.
Nanak shall have no further anxiety.¹

The Guru, taking his son, waited with some sacred food on Prithia, as his eldest brother. Prithia hated the sight of the Guru and his son, but, pretending to be pleased, ironically said, 'May you both live long!' The Guru then went with his son to visit Mahadev, his second elder brother, and receive his blessing.

There were great rejoicings and illuminations when the Guru, after such long absence, returned to Amritsar accompanied by the young heir to the Guruship. Prithia and his wife Karmo alone burned with jealousy. Karmo addressed her husband : 'My lord, thou hast made many efforts to secure for thyself the Guru's throne and kill Har Gobind, but thou hast not succeeded. Now our rivals who are near us indulge in ostentatious rejoicings. My breast is burning, I suffer intense agony and cannot endure their happiness. Thou didst formerly say—and thus consoled me—that the Guruship belonged to our house, and that after Arjan's death our son Mihrban should inherit it. Now even that hope is shattered, since a young prince hath been born in Arjan's house. Wherefore contrive some other plan by which the desires of our hearts may

¹ Sorath.

be fulfilled.' Prithia replied, 'Hear me, my beautiful, have no anxiety; thy son shall sit on the Guru's throne. Har Gobind, Arjan's son, shall be the victim of small-pox. If he survive, then shall we contrive some other plan for his destruction. He must not live.'

When this conversation was reported to the Guru, he repeated the following composition of Guru Ram Das :—

The perverse are all day occupied with avarice, though they pretend otherwise ;

At night oppressed by drowsiness and their nine apertures relaxed, *they worship not God.*

Women exercise power over the perverse, and ever make fair promises ;

But they who act as women tell them, are impure, thoughtless, and foolish.

The impure who feel lust ask the way from women and travel thereby ;

But he who walketh as the true Guru telleth him, is a true man, the best of the best.

God produced all women and men ; He playeth every play.

Saith Nanak, all is the work Thou, O God, hast made—the best of the best.¹

Har Gobind exhibited some feverish symptoms. On the third day afterwards his body became inflamed and showed red pustules which eventually assumed a confluent form. The child's eyes closed as if in perpetual sleep. Small-pox of a very virulent type had declared itself. The child's mother prayed, 'O great God, I have one son obtained after long waiting. May he be able to bathe and rise in health!' The Guru administered to his wife such consolation as suggested itself to him. The people of the city advised him to make an offering to the goddess of small-pox, and propitiate her by worshipping a young virgin. They said, 'The goddess is

¹ Gauri ki Wār I.

pleased when an immaculate virgin is worshipped by offering her food and money, and paying her other abject service.' According to the 'Skand Puran' of the Hindus, the goddess of small-pox should be thus addressed: 'I bow to Sitala Devi who rideth on a donkey, who is naked, who weareth a broom as her diadem, and whose forehead is adorned with a sieve.' Hindus are in the habit of repeating this as an incantation in the hope of obtaining recovery from the malady. The Guru rejecting the advice of his Hindu friends addressed them the following:—

God is my sole prop ; I have relinquished other hopes.

God, the perfect Lord of excellences, is powerful over all.

The Name is the support of God's slave who entereth His protection.

Reliance on God is in the saints' hearts.

He Himself preserveth ; He Himself bestoweth ; He Himself cherisheth.

The compassionate to the poor, the ocean of favour remembereth us at every breath we draw.

What the Creator continueth to do is for our advantage.

The perfect Guru hath taught that happiness *is obtained* by the will of God.

They who dismiss care, anxiety, and calculations, recognize God's order.

Nanak, they who are imbued with God's love perish not, nor are they abandoned by Him.¹

The child gradually began to show signs of recovery, upon which the Guru uttered the following:—

I have ever and ever repeated God's name,

And God Himself hath preserved my child.

The small-pox is stayed ;

Our troubles are removed by God's name.

My God is ever merciful.

He who is merciful to all creatures hath heard the prayer of His worshipper.

¹ Bilāwal.

God is omnipotent to act and cause to act.
 By remembering Him all sorrows depart.
 He hath heard the supplication of His servant ;
 Nanak, every one may now sleep in comfort.¹

On the ninth day of the disease the child opened his eyes, whereupon the Guru composed the following :—

The divine Guru hath opened his eyes,
 My anxieties have fled, my prayers have been successful.
 God hath preserved my son from the small-pox ;
 The Lord, the Supreme Being hath shown mercy.
 Nanak, he who repeateth the Name shall live,
 And quaff God's nectar in the company of His saints.

The Guru composed the following also on the same occasion :—

The fever hath departed, God hath granted relief.
My son is now well by the grace of God.
 It is by God's favour *men* become happy,
 And they who through various births were separated from
 God become united with Him.
 By ever remembering His name
 The abode of all diseases is destroyed.
 With composure and devotion utter God's hymns,
 And remember Him, O mortal, through the eight watches
 of the day.
 Sorrow and pain and Death approach him not,
 Saith Nanak, who singeth God's praises.²

God hath protected the honour of His servant.³
 The Guru gave the medicine of God's name, and all the
 fever hath departed.
 God of His mercy hath preserved Har Gobind.
 The calamity was removed ; he obtained all happiness by
 ever reflecting on God's attributes.

¹ Sorath.

² Gauri.

³ In the Granth Sāhib protecting honour frequently means protecting life.

My Creator consented to the magnification of the perfect Guru.

Guru Nanak laid a fixed foundation which ever groweth more secure.¹

O God, Thou hast been merciful.

There is comfort and joy, O God ; my boy hath recovered.

Clasping both hands I made supplication and meditated on the Supreme Being in my heart.

God giving His hand hath preserved him and removed all his sufferings.

The husband and wife joined in rejoicing and singing victory to God.

Saith Nanak, I am a sacrifice to the man who saveth all.²

The following also was composed by the Guru on the same occasion :—

The primal Brahm, the Supreme Being, pardoned, and all *my son's* maladies are healed.

They who enter the asylum of the perfect Guru are saved, and all their affairs adjusted.

God's servant remembereth the Name which is his support.

The True Guru being compassionate hath cured his fever.

Be ever happy, my beloved friends ; the Guru hath preserved Har Gobind.

Nanak, great is the greatness of the Creator ; true is His word and true His speech.³

The authors of the 'Gur Bilas', the 'Suraj Parkash', the 'Guru Samhita' and other works, without paying due regard to the Guru's hymns, falsely asserted, each according to his own Hindu proclivities, that the Guru's wife went to worship in the temple of Durga, performed the Hindu ceremony of hom, and adored virgins, all for her son's recovery. There is no indication of this

¹ Gūjari.

² Devgandhāri. Guru Nānak is the man referred to in the last line of the hymn.

³ Sorath.

superstitious worship in the Guru's hymns. On the contrary, it is only the Anand of Guru Amar Das and the other hymns quoted herein which were repeated or sung on the occasion.

CHAPTER VII

When Har Gobind had completely recovered, there were illuminations and great rejoicings. Prithia's wife, however, kept raw the sore of her husband's inflamed mind : ' My lord and master, thy words have proved false. Thine enemies increase daily like the waxing, while thou decreasest like the waning moon. I cannot endure Arjan's greatness, therefore I will either drown or poison myself.'

Prithia sent for Har Gobind's male nurse and said to him : ' Thou art a high Brahman and on that account I ever take thought for thee. What are thy wages ? Thou wearest no necklace and no bracelets. Arjan squandereth on others and boasteth of his generosity. Thou gottest nothing even when the child was born. My friend, if thou do business for me, I will fill thy house with wealth, and thou shalt not want for jewellery. But since thou art intimate with Arjan's family, I will only tell thee what I wish thee to do on thy taking an oath on thy janeu to keep my secret.' When the servant complied, Prithia said, ' Take five hundred rupees from me and kill that boy. I will show thee how to do it. Thou wilt not find it difficult, for he is all day with thee. Put poison either in curds or bread-pudding, and extract the thorn from mine eyes. I will give thee half of the money now, and the other half when thou hast done the deed. Fear not in the slightest.'

The Brahman was thus persuaded to promise to poison the child. He took very powerful poison and ground it into powder. Next day when the

boy's mother sent him milk by another servant, the Brahman found an opportunity of slipping the poison into it. The child turned his head away from the poisoned food, thrust it aside, and asked for something else to drink. The Brahman began to fondle and pat him on the head, and said, 'Thou oughtest certainly to drink this.' The child then began to cry. The Guru heard him, sent for the Brahman and inquired the cause of the weeping he had heard. The Brahman replied that he had offered the child sweet milk, but he would not take it, and when pressed to do so began to cry.

The Guru, taking the child in his arms, began to encourage him to drink what was offered him. The child, however, still turned away his head and would not touch it. The Guru then began to suspect another plot. He took some of the potion and gave it to a dog, which fell ill immediately, and very soon after died. The Brahman, seeing the state of the dog, was himself seized with colic, and began to suffer great agony. He confessed his intention of poisoning the child at Prithia's instigation, and then expired. Upon this the Guru composed the following :—

The poison produced no impression whatever on him ;

The evil Brahman died of the colic.

The Supreme Being Himself preserved His servant ;

The sinner died by the Guru's power.

The servant hath meditated on His Master :

God Himself hath destroyed the plotter against the innocent.

God like a mother and father protected His servant.

The face of the slanderer is blackened here and hereafter.

God heard the prayer of His servant Nanak,

And the vile sinner was destroyed without hope.²

Guru Arjan found an opportunity of reproaching

¹ Literally—not the size of a sesame.

² Bhairo.

Prithia with his murderous designs. Prithia became furious at their discovery, and determined to set out with his family for Dihli to make a complaint to the Emperor Akbar against the Guru, and thus anticipate any charges the Guru might subsequently make against him. Mahadev endeavoured to restrain him, and quoted many passages from ancient writings to prove that brothers ought to live in harmony; but Prithia could not be restrained by any remonstrance. Prior to his departure for Dihli, he decided on going to the village of Hehar and paying a visit to his friend Sulahi. Sulahi conferred on him the proprietorship of the village, and there he tarried for some time and built a tank for public use. The Guru sent Bhai Gur Das to Prithia with the object of endeavouring to conciliate him. Bhai Gur Das failed in the negotiations, and only received abusive language to communicate to the Guru. Gur Das composed the following on that occasion :—

The crane, though dwelling at a place of pilgrimage, is not content.

It raineth near the chatrik, yet he drinketh not.

Even though the bamboo attach itself to sandal, it is not perfumed.

The owl, unlucky bird, seeth not the sun.

The musk is in the deer's navel, yet he fleeth elsewhere *in quest of it*.

The true Guru Arjan is the true king; the mina *Prithia's* face hath been blackened.¹

The meaning of this hymn appears to be that no one knows when he is well off. Prithia did not appreciate the advantage of dwelling near the Guru.

A letter was in due time received from the Emperor summoning Sulahi to Dihli. He took Prithia with him to present a complaint against the Guru. The Emperor decided in the first place that he

¹ Wār XXXVI.

would not interfere in the affairs of religious men, and secondly that the memorial was false. Prithia, crushed by his disappointment, became seriously ill. The Guru, on hearing the total result of his enemy's proceedings, composed the following :—

God Himself showed the memorial to be false,
 And affliction befell the sinner.
 Death shall not approach him
 Whose helper my God is.
 The blind fool told lies in the true court,
 And smote his head with his hands.
 They who commit sin contract disease.
 God Himself sat as the judge.
 Prithia is involved in *the consequences* of his own acts ;
 All his wealth shall pass away with his life.
 Nanak, my Creator guardeth the honour of those
 Who seek the protection of His court.¹

When Har Gobind was of a suitable age to receive instruction, the Guru went to his own brother Mahadev, and requested him to take the boy under his protection and educate him. Mahadev recommended that the delicate and responsible duty should be entrusted to Bhai Budha, who was experienced, who had seen Guru Nanak, and by whose intercession the child had been born. The Guru accepted Mahadev's advice and sent for Bhai Budha. He modestly pleaded that he was himself quite uneducated. The Guru replied, 'Thou hast all eloquence in thy heart.' As a preliminary to Har Gobind's education, prayers were read in the temple. The Guru publicly announced his intention of entrusting his son's education to Bhai Budha, and quoted a line from one of Guru Nanak's hymns :—

He who hath meditated on knowledge conferreth favour on others.²

Bhai Budha began his tuition. He first wrote the

¹ Gauri.

² Āsa.

thirty-five letters of the Gurumukhi alphabet on a wooden tablet and told Har Gobind their names. The pupil immediately repeated them from memory as if he had previously known them. In a few days he knew how to join vowels with consonants and mastered spelling. He then began to read the Guru's hymns, upon which his faculty of perception and comprehension was developed. In a short time he received the gift of tongues. He was then taught the use of offensive and defensive weapons, riding, swimming, chemistry, astronomy, medicine, agriculture, administration, and other sciences. On the completion of his education the Guru took him to the temple, offered thanksgiving to God and acknowledgement to Bhai Budha for his successful and comprehensive instruction.

A Sikh called Paira lived with Guru Arjan, and used to wait on him day and night. The teaching of the Guru made a great impression on his mind. At that time a proud ritualistic pandit arrived to hold a religious controversy with the Guru. On the morning after his arrival he put a tilak on his forehead and went and sat in devotional attitude on the margin of the Guru's tank. He was provided with a salagram, a bell, and a shell, which he ostentatiously displayed.

It was the Guru's custom to bathe every morning in his tank. After that he used to go into the temple and make four circumambulations. Then going forth he used to make four more. When making the first round he passed by the pandit, but did not make obeisance to him or his salagram. The pandit became angry, and said the Guru and his Sikhs had sadly fallen away from orthodox worship. 'Although he calleth himself a guru', said the pandit, 'and hath followers and worshippers, yet he is only a Khatri and a family man, while I am a rigidly continent Brahman. He therefore ought to have worshipped me. Ram and Krishan, who

were incarnations of God, used to reverence and worship Brahmans.' The Guru knew what was passing in the Brahman's mind, and stopped to speak to him at the second circumambulation. 'Excellent twice-born, what fancies hast thou conceived that thou art angry? Pray explain the cause thereof.' The Brahman briefly stated the cause. The Guru upon this gave utterance to the following hymn :—

Thou readeſt *the Veds* with their commentaries,
 But the all-pervading God abideth not in thy heart.¹
 Thou givest instruction to make men firm in their faith,
 But thou practisest not thyself what thou preachest.
 O Pandit, study the Veds
 And banish the greed of thy heart.
 Thou placeſt a ſalagram before thee,
 But thy thoughts are diſperſed in every direction.
 Thou putteſt a tilak on the ſalagram and falleſt at its feet.
 Thou blindly followeſt the world.
 Thou performeſt the ſix duties, thou *ſpreadeſt* thy mat
 and *weareſt* a loin-cloth ;
 But it is *only* in wealthy houſes thou ever readeſt thy
 books,
 Telleſt thy beads and beggeſt for alms—
 O my friend, no one hath thus been ſaved.
 He is a pandit who acteth according to the Guru's inſtruc-
 tion :
 Maya with her three qualities departeth from him.
 Nanak, ſeek the protection of that God
 With whoſe name the four Veds are filled.²

The Brahman replied, ' O Guru, even if thou think me not a fit perſon to bow to, thou oughteſt at leaſt to have bowed to the ſalagram. The Guru then extemporized the following hymn intended to confute and humble the Hindu prieſt :—

I have obtained God as my ſalagram :

¹ Also translated—God is not in thy heart, nor are thy ways perfect.

² Rāmkaḷi.

Saith Nanak, the Guru hath made me this gift :
 It is such a salagram I serve.
 God is my worship, my adoration, my obeisance ;
 He batheth all day long.
 He, the Supreme Gyani, is ever banqueting,
 And leaveth no one unprovided for :
 I touch His feet again and again.
 His bell is heard in the four corners of the world,
 His seat is ever in heaven,
 His fan waveth over all,
 His incense is ever diffused,
 Every heart is His casket,¹
 The company of the saints is His perfect court.²
 Singing God's praises, which ever bestoweth pleasure, is
 my adoration.
 His greatness is beautiful and ever endless.
 He who hath come under the protection of the saints' feet
 And is fortunate, shall obtain *such a salagram*.³

The following was also quoted by the Guru on the same occasion :—

O blind one, thou seest not with thine eyes ;
 Thou must leave all these vain things and depart.
 Saith Nanak, O God, mercifully grant me
 The favour of the company of the saints.
 Man obtaineth something when he becometh the dust *of the
 saints' feet*.
 He to whom God giveth understanding repeateth His
 name.

The Brahman desired to continue the controversy, but the Guru avoided it as much as possible. At

¹ *Samput*, a small box in which Brāhmans keep the salagram, flowers, rice, and other things offered to idols.

² Small brass idols are placed around the sālagram, and these are said to form a court.

³ Āsa. In the translation of this hymn it has been found necessary to alter the order of the verses.

last he consented to hear the Brahman speak on the Veds and Upanishads.¹ The Brahman wound up with a discourse on the nature of Brahm. When he had finished, Bhai Salo presented himself, and was welcomed by the Guru as his own special Ananya Bhagat, or monotheistic saint. The Brahman contended that such an appellation might only be applied to himself. The Guru denied this on the ground that the Brahman worshipped many gods. On this the Brahman produced all the books he had brought with him, but they failed to satisfy the Guru. The Brahman then proposed to send his son to Banaras for the remainder of his library. An auspicious time for the son's departure was fixed by the astrologers, but after he had set out on his journey, he met an ass which brayed. Deeming this an unlucky omen he returned. The circumstance afforded much banter and amusement to the Sikhs, who became the more convinced of the truth of their own religion.

The Guru summoned Paira, and told him that when Guru Nanak visited Ceylon he composed the Pransangali, and left it there until a successor of his should demand it. The Guru gave Paira directions to go and bring the volume. While the question of funds for the distant journey was under consideration, a Sikh came forward and offered the Guru five paise—all he had in the world. The Guru gave this sum to Paira for his travelling expenses, and dispatched him without consulting an astrologer. The Brahman remarked on this omission, whereupon the Guru read him a lecture on the evils of superstition. Bhai Gur Das, who happened to be with the Guru, wrote the following stanza on the occasion :—

O Brahman,² thou art a worshipper of Vishnu and of the

¹ Theological and philosophical supplements to the Veds.

² The ironical epithet *ananya*, which means not worshipping other gods, has not been translated.

salagram ; thou listenest to the Gita,¹ yet thou callest thyself a monotheist.

After inquiring of astrologers and calculating auspicious times, thou goest on religious pilgrimages and on visits to holy places.

When thou goest forth, if thou meet a donkey or a dog, superstition is aroused by the omen and thou returnest home.

Thou hast not the gift of continence, and art not content with the support of one God ; indecision being in thy heart, thou shalt not obtain the supreme rank.

Such is the power of association with the company of the Guru's Sikhs that continence is produced, *man relieth on one support*, and his indecision is removed.

He will not consult the astrologers or the Veds, or ask the lunar or week day ; nor will he clasp to his heart any superstition regarding the planets and the lunar mansions.

He will take no note of omens or conjunctions of planets or serve other gods ; and he will fix his attention, love, and affection on the word of the Formless One.

The Sikhs and the saints are as children ; the holy Guru is their cherisher ; they who meditate on God shall obtain salvation while alive.²

On hearing this the Brahman's pride was thoroughly humbled, and he was obliged to admit that the Sikhs were better than his own co-religionists. His burning heart obtained comfort from the Guru's instruction. He threw away his salagram, began to utter the true Name, was initiated into the Sikh religion, and thus obtained salvation. Several other learned pandits followed his example, and accepted the pure faith of Guru Nanak.

Païra reached Ceylon with great difficulty, as was natural considering the restricted travelling expenses allowed him. The King of Ceylon received him with respect, treated him hospitably, and gave him the required volume, with a letter and many presents

¹ The episode in the *Mahābhārat* in which Krishan declares himself to be God.

² Gur Dās's *Kabit*.

for the Guru, and allowed him to depart on his return journey to Amritsar. The Pransangali was subsequently stolen by a pretended sadhu, or holy man.¹

CHAPTER VII

Guru Arjan now felt the necessity of laying down rules for the guidance of his followers in the performance of their daily religious duties and expiatory rites. This course would reduce his religion to consistency, and hinder divergent tenets and rituals. That consummation, however, could only be attained when the exact words of the Gurus were permanently recorded in one grand volume. The Guru was strengthened in this determination by information he continually received that Prithia was composing religious hymns of his own which he described as the compositions of Guru Nanak and his successors, and the ignorant populace had not sufficient intelligence to discriminate. Guru Amar Das, in the twenty-third and twenty-fourth pauris of the Anand, had decided that only the real hymns of the Guru should be repeated and revered by Sikhs. Accordingly, such compositions should be collected and arranged for the guidance of the faithful. Nothing but evil could result from the hymns which Prithia endeavoured to impose upon the public.

In addition to the hymns of the Gurus, Guru Arjan praised the compositions of Gur Das, especially his 'Waran'. Being thus commended, Gur Das volunteered to go to Goindwal, to Mohan, elder son of the third Guru, for the volumes containing the Guru's compositions. Gur Das, however, failed to attract Mohan's attention. He had locked himself in his house, and was said to be intent on his devotions. Gur Das remained knocking at his door for

¹ A printed Prānsangali on the science of Jog can now be purchased, but the Sikhs do not accept it as genuine.

a whole night, but failed to receive an answer. He then returned to Amritsar, and told the Guru the story of his failure.

Bhai Budha then volunteered to go. On arriving in Goindwal he endeavoured to gain Mohan's attention, but also failed. He then broke open his door, and found Mohan in a state which simulated unconsciousness. Mohri, Mohan's younger brother, came on hearing the tumult, and advised Bhai Budha not to awaken the sleeper. Upon this Bhai Budha desisted and returned to Amritsar. The Guru, on hearing of his ill-success, decided that he would go himself. On arriving at Mohan's house he called out to him, but received no answer. The Guru then addressed him the following stanza, which might be considered partly as addressed to God and partly to Mohan—Mohan meaning the enchanter, being one of the names of the Divinity :—

O Mohan, lofty is thy mansion, and matchless thy palace ;
O Mohan, saints adorn the doors of thy temple.

In thy temple they ever sing the praises of the infinite and merciful God.

Where the company of the saints assemble, there they meditate on thee.

Show compassion and kindness, O compassionate lord ; be merciful to the poor.

Nanak representeth, I am thirsting for a sight of thee, grant it to me, and all happiness shall be mine.

On hearing this, Mohan opened the door, to find that the Guru himself had come to visit him. Not being totally appeased by the verses he had heard, he reproached the Guru with having taken the Guruship out of his family, and come to steal the religious and literary memorials of his predecessors. The Guru took no notice of his blustering, but proceeded to address him another stanza :—

O Mohan, incomparable are thy words, and superior thy deportment.

O Mohan, thou believest in one God, all others *thou treatest* as refuse.

Thou believest in the one invisible God who holdeth the whole fabric *of the world*.

Under the Guru's instruction thou hast subjected to thyself God the primal Being.

Thou Thyself movest, O God ; Thou Thyself standest still ; Thou Thyself supportest the whole fabric.

Nanak representeth, preserve mine honour ; all Thy servants seek Thy sanctuary.

Mohan, somewhat softened on hearing this, descended from the upper chamber in which he had been seated, in order to receive his distinguished visitor. The Guru followed up his poetical address with a third stanza :—

O Mohan, the company of saints meditate on thee and consider how they shall behold thee.

O Mohan, at the last hour Death shall not approach him who repeateth Thy name.

The god of death shall not touch him who with single heart meditateth on *Thee*.

All who worship Thee in thought, word, and deed, shall obtain the fruit thereof.

The impure, the foolish, and the stupid on beholding Thee obtain divine knowledge.

Nanak representeth, O omnipresent God, abiding be Thy sovereignty.

When Mohan examined the Guru's face, he saw in it such preternatural splendour, that he recognized the light of all the Gurus. He then surrendered the books, deeming the divine Guru before him their proper custodian. Upon this the Guru uttered a fourth stanza, and thus completed the hymn :—

O Mohan, mayest thou be successful with thy family !

O Mohan, thy children, friends, brethren, and family, all hast thou saved.

Thou hast also saved those who having beheld thee have dispelled their pride.

Death never approacheth those who magnify Thee.

Endless are Thine excellences ; they cannot be described,
O True Guru, and Supreme God.

Nanak representeth, Thou hast preserved a prop by clinging to which the world shall be saved.¹

The Guru composed the following also on that occasion :—

I am wealthy and fortunate in the true Name ;

I sing God's praises with composure and love.

When I opened and saw my father and grandfather's²
treasury of *sacred books*

My soul was enriched ;

My storehouses were filled with gems and rubies

Inestimable, inexhaustible, and unweighable.

O my brethren, let us eat and spend *this wealth* together.

It shall not diminish, but continue to increase.

Saith Nanak, he on whose forehead such destiny hath been written,

Will join us in availing ourselves of this treasure.³

After this the Guru and Mohan held a long conversation on the subject of the Gurus from the time of Guru Nanak. Mohan was so pleased with the interview, that he pressed his visitor to remain with him. The Guru excused himself on account of the project he had formed to compile the hymns of his predecessors. He then departed, promising to visit Mohan again whenever he was honoured with an invitation.

On the Guru's return journey to Amritsar he stayed at Khadur. Datu, Guru Angad's son who had kicked Guru Amar Das off his throne, went to

¹ Gauri Chhant.

² Rām Dās, the fourth Guru, was Guru Arjan's father. His maternal grandfather was Guru Amar Dās. The Guru doubtless means all his predecessors.

³ Gauri.

meet him, and for the sake of self-abasement and as an act of contrition put himself the following questions in presence of the Guru : ' How can there be worship without merits ? How can there be honour without learning ? How can there be victory without bravery ? How can there be meditation without mental composure ? How can the heart have peace without contentment ? How can empire be obtained without the performance of meritorious acts ? How can there be divine knowledge without the true Guru ? How can there be honour without virtue ? Since the ocean of life is unfathomable, how can one cross it without a vessel ? How can there be worship without loving God's lotus feet ? How can there be deliverance without God ? How can there be singing without a tune ? How can one acquire fame without verse, praise without the bestowal of gifts ? The ocean of the world is wide : how can one cross it without the Sikh religion ? How can there be day without the sun ? I had no virtues or good qualities, so how could I have been Guru ? Such have been my reflections.'

Datu then narrated to the Guru all his misconduct and the result thereof. He said he still felt pain in his foot which the robbers had injured. He had gone to visit Guru Amar Das on his deathbed, and begged pardon for his violence. Guru Amar Das told him that the fifth Guru would heal him. Guru Arjan, in consideration of Datu's descent, put his hand on the injured limb and made it whole. He then, after a conversation with Datu on the subject of the preceding Gurus, and after an interview with his brother Dasu, set out for Amritsar.

On the Guru's arrival in Amritsar, he made plans for the compilation of the Granth Sahib. He fixed for the purpose on a secluded spot, where jand¹, wild caper, Indian fig, and pipal trees yielded agreeable shade, while green herbage gratified the eye and

¹ The *Prosopis Spicigera*.

afforded a pleasant carpet for the feet. Tents were erected for the accommodation of the Guru and his bards and minstrels. The Guru decided to have a tank constructed there also, and set about its excavation.

On the completion of the tank, and at the time of giving it the name Ramsar, the Guru composed the following, which may be understood literally or spiritually :—

Ever bathe in God's tank ;¹
 Stir it up and drink the great nectareous juice.
 God's name is holy water ;
 He who batheth in it shall have all his desires fulfilled.
 Where God is spoken of in the company of the saints,
 The sins of millions of births are erased.
 The saints rejoice on remembering *God's name*,
 And their souls and bodies feel supreme delight.
 The slave Nanak is a sacrifice to him
 Who hath obtained the treasure of the dust of God's feet.²

The Guru, on taking up his abode near the tank, was accompanied by a crowd of Sikhs. He now occupied himself with collecting further materials for his compilation, and with composing hymns of his own. He therefore instructed Bhai Budha to take his place in the Har Mandar, and do duty for him by giving religious instruction to all who presented themselves. He sent for Gur Das and appointed him to write the hymns of the Gurus from his dictation. He ordered that they should afterwards be translated by learned men into Indian and foreign languages, so that they might extend over the whole world as oil spreads over water.³

The followers of the principal Indian saints, Hindu and Muhammadan, since the days of Jaidev,

¹ Rāmsar is also used in a spiritual sense to mean the association of the saints.

² Gauri.

³ *Sūraj Parkāsh*, Rās III, Chapter 41.

were invited by the Guru to attend and suggest suitable hymns for insertion in the sacred volume. They repeated hymns of their respective sects ; and such as conformed to the spirit of reform then in vogue, or were not wholly inconsistent with the Guru's teaching, were adopted and incorporated in the Granth. It may be here conceded that those hymns received some alterations in the process of transmission from the saints to their followers who were contemporaries of Guru Arjan ; and this will explain why so many Panjabi words are found in the Bhagats' writings, and why they differ from their compositions preserved in other parts of India. According to the Hindu religion it was deemed a sin to listen to the teaching of Musalmans, to say nothing of that of Sudars. It was one of the Guru's objects to show the world that there was no such superstition in the Sikh religion, and that every good man, no matter of what caste or creed, was worthy of honour and reverence.

The hymns are arranged according to Rags, or musical measures. The hymns of the first Guru, Mahalla I, come first, then those of the second Guru, Mahalla II, and so on. After the Guru's hymns the hymns of Bhagats, or Indian saints who had previously conceived reformatory ideas, were inserted, though without any fixed order of precedence.

Satta, the minstrel who had visited Guru Ram Das, now came and completed the long hymn begun by Balwand by adding the following pauri in praise of Guru Arjan :—

The four Gurus illumined the four ages of the world ; thou, Arjan, art the fifth in their place.

It is thou thyself who didst create *the world* ; thou art its standing pillar.

Thou art the tablet, thou art the pen, thou art the writer.

The human race cometh and goeth ; thou art *ever* new and whole.

Guru Arjan sitteth on *Baba Nanak's* throne ; the true Guru's canopy shineth over him.

Thou hast illuminated every direction from the east to the west.

They who worship not the true Guru are subject to transmigration.

Thy miracles increase twofold and fourfold ; this is a true offering to the true Guru.¹

The four Gurus illumined the four ages of the world ; thou art the fifth in their place.

Kahna, Chhajju, Shah Husain, and Pilo—four religious men of Lahore—also came and requested the Guru to find a place in his Granth for their compositions. He invited them to give him specimens of their poetical abilities. Kahna was the first to deliver his composition—

I am He, I am He

Whom the Veds and Purans sing, but whom none hath found by search.

This, a deification of Kahna himself, was promptly rejected by the Guru as rank blasphemy.

Chhajju's composition was the following :—

Look thou not on woman, even though she be cut out of paper ;

Like a plundering band of Baloches she will take thee away and kill thee.

This was rejected as being too derogatory to the female sex. According to Guru Nanak, domestic life was the best of all, and he had no wish to depreciate women.

Shah Husain's turn came next. The following was his composition :—

Be silent, *O my friend*, be silent ;

There is no necessity, *O my friend*, for speaking ;

My friend, there is no necessity for speaking.

¹ Also translated—Thou art the true successor of the true Guru

Within and without us is the one Lord; to whom else shall we address ourselves ?

The one Beloved pervadeth every heart ; there is nowhere a second.

Saith the humble faqir Husain, I am a sacrifice unto the true Guru.

This was rejected by Guru Arjan on the ground that he did not consider it the duty of holy men to conceal the message which God had commissioned them to give to the world.

Pilo, the last to claim the honour of immortality in the Granth Sahib, submitted the following :—

They who have died at their birth are superior to us ;

They do not thrust their feet into the mire, and are not befouled therewith.

This was also rejected on the ground that better is the man who struggles with the world to make his life profitable than he who quits the scene at the outset.

Krishan Lal and Har Lal, two elderly learned pandits of Banaras, came to behold the Guru. They told him that Guru Nanak had given them much instruction on his visit to their holy city. That instruction was now incorporated in the Asa ki War, and had become the common property of men ; but they came to Guru Arjan to receive from him special instruction to suit their own particular case. He composed what are called the Sahaskriti sloks, written in a species of Prakrit, for their edification. To these compositions he subsequently added the Gatha, now found near the end of the Granth Sahib.

The Guru, probably to make trial of his learned and able scribe Bhai Gur Das, whose compositions he admired, offered to insert them in the Granth ; but Bhai Gur Das said that they were not worthy of such honour. The Guru complimented him on his modesty and ability, and said that whoever read

the Bhai's writings should acquire spiritual profit and instruction and faith in the teachings of the holy Gurus.

Several bards who had accepted the Sikh religion appeared before the Guru, and offered him panegyrics of himself and his predecessors. The Guru graciously gave such compositions a place in the sacred volume.

When all the hymns for insertion had been determined on, the Guru sat within his tent and dictated them to Bhai Gur Das. After much time and labour the volume was completed on the first day of the light half of Bhadon, Sambat 1661 (A.D. 1604). The Guru then wrote the Mundawani as a conclusion, and affixed his seal thereto. The Mundawani is as follows :—

Three things have been put into the vessel¹—truth, patience, and meditation.

The ambrosial name of God the support of all hath also been put therein.

He who eateth and enjoyeth it shall be saved.

This provision should never be abandoned ; ever clasp it to your hearts.

By embracing God's feet we cross the ocean of darkness ; Nanak, everything is an extension of God.

After this the Guru in his self-abasement inserted the following slok :—

I did not appreciate what Thou didst for me, and yet Thou madest me worthy.

I am full of demerits ; I possess no merit, and yet Thou Thyself hast compassion on me.

Thou showest compassion and kindness unto me ; I have found the true Guru, the friend.

Nanak, if I obtain the Name, I shall live, and my body and soul shall be refreshed.

A Muhammadan poet called Alim in A.H. 991

¹ The Granth Sāhib is meant.

(A.D. 1583) wrote a work in 353 stanzas generally from four to six lines each, called 'Madhava Nal Sangit', which purports to be an account of the loves of Madhava Nal and a lady called Kam Kandala.¹ The Rag Mala, which forms the conclusion of the Granth Sahib and contains a list of the rags and raginis and their subdivisions, is a portion of Alim's work extending from the sixty-third to the seventy-second stanza. It is not understood how it was included in the sacred volume. The rags mentioned in it do not correspond with the rags of the Granth Sahib.

The Guru invited all his Sikhs to see the precious compilation, the fruit of so much anxious labour, and distributed sacred food amongst them as a thanksgiving for the completion of his toil. The volume was by the advice of Bhai Budha and Bhai Gur Das deposited in the Har Mandar.

At the conclusion of his task the Guru told his Sikhs that the Granth Sahib was the embodiment of the Gurus, and should therefore be held in extreme reverence. He then considered to whom he could entrust the sacred volume. If he entrusted it to the Bedis, Tehans, Bhallas, or Sodhis—the tribes from whom the Gurus had sprung—they might become proud, and consider themselves far superior to their surroundings; or they might perchance, owing to their mutual jealousies and quarrels, treat it with disrespect. He therefore decided on giving charge of it to Bhai Budha, who had seen Guru Nanak, whose devotion had been often tried, and who would perform the duty with reverence and love.²

Supplementary to the instructions contained in the Granth Sahib the Guru prescribed the rites to be observed on the decease of a Sikh, and also on occasions of rejoicing.

¹ An account of the same lovers is also found in the ninety-first *Chalitar* or tale in the tenth Guru's Granth.

² Gur Bilās, V.

When Bhai Budha first opened the sacred volume in the temple, his eyes fell on the hymn quoted above, beginning, 'The Creator stood in the midst of the work,' which he regarded as auspicious and having a direct reference to the compilation.

Bhai Banno, who lived at Mangat in the Gujrat district of the Panjab, took a keen interest in the work, and went with a large following to see it. His curiosity was aroused, and he considered how he could obtain possession of the precious volume. He asked the Guru for the loan of it to show to his flock. The Guru, for obvious reasons, was most unwilling to part with it, but was finally prevailed on to do so. According to his order Bhai Banno might read it for Sikhs on the way, but he was not to detain it in his village for more than one night. Bhai Banno, instead of expediting his journey, proceeded by slow and short marches, and thus contrived to obtain a full copy of the Granth Sahib before he returned it. Into his own copy he introduced some hymns which had been omitted by the Guru. The Guru, on hearing of this, told him the volume might remain as he had compiled it. There is another story, namely, that the Granth Sahib was entrusted to Bhai Banno to have it bound in Lahore, and that in taking it there he had an unauthorized copy prepared.

CHAPTER VIII

A deputation of Sikhs came to the Guru from Kashmir and represented to him that the pandits of that country had advised them to discontinue the reading of the Guru's hymns and turn their attention to Sanskrit sacred compositions and Hindu worship, otherwise they would have no communication with them. They therefore prayed the Guru to send a competent Sikh to Kashmir to silence the pandits

and extend the Guru's faith in that direction. The Guru accordingly sent Madho on that important errand. He commissioned him to instruct the Kashmiris to rise before day, perform their ablutions, repeat and sing the Gurus' hymns, associate with holy men, observe the Gurus' anniversaries, distribute sacred food, give a tithe of their earnings to the Sikh cause, share their food with others, speak civilly, live humbly, and adopt the other rules and observances of the Sikhs.

Numerous stories are told by the author of the *Suraj Parkash* to illustrate the miraculous power and teachings of the Guru. A Sikh called Tiloka, an officer in the Kabul army, had thoughtlessly killed a female deer. On opening the animal two embryos were discovered. Tiloka was much distressed at his inhumanity in killing the animal, and vowed never to go hunting again. In furtherance of his humanitarian vow he resolved to wear a wooden sword for the future. When the king heard of this, and held a parade for the purpose of examining the officers' arms, Tiloka's sword was, as the result of his invocation of the Guru, changed into polished steel, and he thus escaped punishment for what would otherwise have been a grave military offence.

One Kataru, the king's weighman, also came from Kabul. When he solicited instruction from the Guru, he was told to use just weights and discharge his duties honestly. When he returned to his office in Kabul, a bania, or petty shopkeeper, with evil and malicious intent, placed in his shop a false weight, which he unknowingly used. The bania went to the king to lay information against Kataru. The king proposed to inspect the weighing apparatus, and Kataru, hearing this, prayed to the Guru to protect him. The Guru, who was in Amritsar, knew by his occult power of his distress. At that moment a poor Sikh came to the Guru with a small offering of five paise. The Guru took the coins, passed them from

one hand to the other simultaneously with the king's inspection, so when the king tried both scales the weights appeared correct. The Guru explained the meaning of his act to an inquiring Sikh. The king of Kabul was satisfied with his inspection, and Kataru on paying a second visit to Amritsar attested the Guru's explanation in every respect.

One Chuhar, a chaudhri, went to the Guru for religious instruction. The Guru told him ever to speak the truth. The village dignitary said it was impossible for a man in his position to avoid speaking falsehood. The Guru directed him to depart, and keep an account of his lies and of his good acts, and bring it to him at the end of every month. The first month the good acts were *nil*, and the lies many. The Guru obliged him to read out the account in open darbar, and thus publicly confess his sins, whereat he was much ashamed. The second month the account showed better. There was steady progress in virtue until the eighth month, when no lies appeared, and there was a clean sheet. The Guru then absolved him and granted him release from transmigration.

Lalu, Balu, and Haridas asked the Guru to tell them how they could be saved. He replied, 'Banish pride, worldly love, and envy. Bear not ill-will to others, so shall others bear not ill-will to you. Cheerfully meet and salute with both hands the Guru's Sikhs. Walk humbly and speak civilly to all. When you eat, share your food with others, and live by honest labour. By observing these instructions you shall obtain all happiness.'

The following was the Guru's instruction to a soldier who went to him for spiritual advice: 'He who exerciseth bravery shall be fearless in the battlefield. He who resolveth to conquer or die in arms, and who, when dying, claspeth the True Name to his heart, shall efface the sins of many births and obtain deliverance. Without remembering God

none shall obtain a place in the heroes' heaven. He who fearlessly challengeth the foe and falleth amid the clash of arms, shall feel the ecstasy the Jogis long for, and arrive at a permanent abode of bliss. Many pleasures shall await him as he abideth in the realms of the brave. The greatest merit of a soldier is not to show his back to the enemy. A hero obtaineth for himself bliss both here and hereafter by the might of his arms. If he conquer he obtaineth the sovereignty of the earth, while if he die celestial happiness is his portion. Fight for him whose salt thou hast eaten. Give thy life for thy sovereign, and great shall be thy fame in both worlds.' ¹

Bhai Lalu and Bhai Nihalu were very successful preachers and expounders of God's word. The Guru, on being asked how this result was achieved, replied as follows: 'When the preacher practiseth what he preacheth, his words make an impression on all. People treasure them in their hearts and thus obtain salvation. The tree must put forth roots before it can afford shade to the wayfarer. He who readeth and preacheth and yet doeth not good acts himself, shall produce no impression on others. They may listen to his words, but will never act on them.'

Guru Arjan gave the following instructions to Nanu and Kalu: 'He who liveth honestly, who with good intentions readeth or listeneth to the Guru's words, who pondereth on their meaning, who divesteth himself of evil inclinations, and who devoutly repeateth the True Name, shall be freed from transmigration and obtain an abode in Sachkhand; but he who readeth for the sake of gain doeth evil and shall not be honoured. When the snake obtaineth the light of the jewel in his head, he availeth himself of it to pick up and eat insects by night. Such is the man who for gain readeth sacred texts. He committeth sinful acts,

¹ *Sūraj Parkāsh*, Rās III, Chapter 60.

adultery with other men's wives, and respecteth not the most excellent True Name. He shall receive no assistance from the Guru, but proceed to hell and suffer the punishment there provided for the wicked.'

Setha, Gobinda and Bhaga, residents of Chaniot in the Jhang district of the Panjab, went with troubled minds to the Guru to inquire whether the corn they had distributed in alms for the repose of the souls of their ancestors ever reached them. The Guru replied in the negative, quoting in support of his decision the seventeenth slok of the Asa ki War. The Guru added that they could not know whether their ancestors were in heaven or hell, so it was of no avail to make them offerings.

Paira and Jetha one day visited the Guru, and said it was their custom to throw some of their cooked food into the fire before eating. The Guru denied the necessity of throwing food into the fire. Men need only repeat God's name, 'Wahguru! Wahguru!'

In the time of Guru Arjan crowds were converted to Sikhism in the Panjab, Hindustan, and all the neighbouring countries. It is said that the hill rajas of Kulu, Suket, Haripur and Chamba visited the Guru, and became his followers, as the Raja of Mandi had previously done.

At that time Chandu Shah was the Emperor's Diwan or Financial Minister. He was a native of the Panjab, but his official duties necessitated his residence in Dihli. He possessed wealth, learning, and various accomplishments, youth, high caste, and above all, power in the land. He had a young daughter seven years of age called Sada Kaur, to whom God had given extreme beauty without the good fortune which so often accompanies inferior natural gifts. One day her mother, as she saw her playing, said to Chandu: 'Our daughter is growing to maturity. We ought to search for a husband for her. The Turks now hold sway. They practise oppression and dark deeds, among which is the

forcible abduction of Hindu virgins. It hath therefore become a practice of the Hindus to marry their daughters when very young, so it is our duty to provide for Sada Kaur, and form an alliance with some respectable family.'

Chandu was of the same opinion, and sending for his family priest and his barber¹ ordered them to go and search for a suitable husband for his daughter. The detailed instructions usual in such cases were duly given. The priest and the barber searched in every city as far as Peshawar, but could find no suitable mate for Sada Kaur. They then returned and duly informed their employer of their ill-success. The matter remained in abeyance for a time.

One of the main objects of an Oriental woman's anxiety is to procure the marriage of her children. She thinks and dreams of her supposed duty in this respect almost from the time of their birth. Chandu's wife again addressed him: 'We must no longer keep our daughter in our house. Thou art all day occupied with affairs of state. I can go nowhere, I sit at home and think of our daughter's future. The more I see her, the more I sink into the pit of anxiety.' Chandu explained that he had already done his best but failed. 'Where there was a boy of suitable age, his family was not good enough; and where the family was good enough the boy was not of a suitable age.' He admitted that his daughter was a thorn in his side. She was too old to be put to death.² At the same time he could find no family equal to his own. His wife replied, 'Take God's name and kill not our daughter. No

¹ It is customary in India to send the family priest and family barber on such errands.

² In former times Indians of high family frequently killed their daughters to avoid the necessity of giving them in marriage to men of inferior birth. The Sikh Gurus resolutely set themselves against the practice. At the time of administration of the Pāhul or Sikh baptism, one of the obligations imposed on neophytes is not to kill their daughters, and to avoid all association with those who do.

such dark deed could be concealed. We must be humble, for it is usual for the father of the bride to bow before the father of the bridegroom.

Upon this Chandu again sent his family priest and his barber with instructions as before. They travelled as far as Lahore, but could not find a suitable bridegroom. There they heard the good report of Guru Arjan's son in Amritsar, and thither they proceeded. On arriving they were astonished at the regal state and retinue of the Guru of whom the bard Mathura had sung :—

In this world there is no such great saint as he ; he assumed birth to lighten the darkness *of the age*.

Millions of troubles have departed from those, O Mathura, who through him have quaffed the nectar of the Name.

Miss not the road to him, O man ; think not of any other.

God the Omnipresent Brahm hath in person taken His dwelling in Guru Arjan's heart.

Until good fortune appeared on man's forehead, he roamed and wandered long *in transmigration*.

He was drowning in the terrible ocean of this Kal age ; but now no regret remaineth him.¹

The main thing is this, Mathura, that Guru Arjan assumed birth to save the world.

They who repeat his hymns shall not again suffer the pain of birth.²

The matchmakers' admiration of Har Gobind and of the respect in which he and his father were held, exceeded all bounds. They thought of proposing the marriage to Guru Arjan themselves, but on second thoughts decided on first consulting Chandu.

The priest and the barber reported to Chandu that they had seen the Guru's son in the new city of Amritsar, and thought that he would be a suitable *parti* for Sada Kaur. They dilated to Chandu on

¹ Literally, regret that his life was not profitable.

² *Sawaiyas* of the bard Mathura in praise of Guru Arjan.

the excellences of Har Gobind, whose lineage they gave, on the enormous respect in which his father was held, and on the splendour they had witnessed in the Guru's city. Chandu was not pleased at hearing the Guru's praises, and said, 'Do you think him equal to me? What if he hath many followers? He liveth on offerings, which is an ignominious form of livelihood. If the offerings come, the cup is held straight; if they do not it is reversed. He sitteth and watcheth, and even if wealth cometh, his kitchen can with difficulty be supplied. He hath no store of money. Such wealth is like a mountain stream. Whatever he appeareth to possess, he is in reality only a beggar, while I am the Emperor's Minister by whom millions of money are collected and millions of law-suits decided. What power hath he? while on the contrary none can reverse my order. Moreover the Guru's caste is inferior to mine. O Brahman, I have tested thy wisdom and knowledge in this matter. Thou desirest to put the ornamental tile of a top story into a gutter. Where am I, imperial Financial Minister? and where is the Guru, though he may be an object of veneration to his followers? I think he must have stuffed you both with sweets¹ that you come to me and propose an alliance with his family.'

Chandu's wife who had been listening said, 'My lord, we have been searching for a husband for our daughter for the last two years, and no family hath yet pleased thee. Of the boys thou hast seen none hath remained unbetrothed or unwedded. At last we must wed our daughter somewhere. She cannot always remain with us. Wherever she is married, it must be into a family beneath ours. Thou art the greatest minister in this empire. As everybody boweth before thee, so doth everybody bow before the Guru. Therefore let the matter be now concluded. If our daughter enter the Guru's house she shall be called the revered

¹ This is a euphemism for a bribe.

wife of the Guru ; and obtain the happiness which God destined her.'

Chandu still urged his objections: 'The Guru acteth not in conformity with the customs of the Khattris. He shaveth not, he eateth from the hands of men other than Brahmans and Khattris, and he hath adopted a new form of religion.' After the husband and wife had wrangled the whole night over the matter, it was at last decided that Sada Kaur should be given in marriage to Har Gobind, and the marriage presents duly dispatched to Amritsar.

It came to the ears of the Sikhs of Dihli that Chandu had used injurious expressions regarding the Guru. They also knew that he did not really desire the alliance, but only consented in order to save himself from his wife's importunity. The Sikhs met to consult over the matter, and it was decided to inform the Guru of Chandu's utterances. Accordingly the following letter was dispatched, 'O true Guru, great king, Chandu is very proud. He hath likened his house to a top story and the Guru's to a gutter. He hath called himself the head and thee the feet. He styleth himself a great minister and thee a mendicant. When he uttereth such insolent language beforehand, what will he not do in the future? His words are not only slander of thee, but of Guru Nanak on whose throne thou sittest. Even if he be a rich man or a diwan, what carest thou for him? In the Guru's house rich and poor are alike. The Sikhs cannot endure his insulting expressions. As Guru Amar Das hath said:—

Nanak, it is wise to break with the perverse to whom worldly love is dear.¹

If thou consent to an alliance with such a haughty man, thou shalt lay up for thyself enduring misery. Thou wantest for nothing. Thou art king of kings.

¹ Bihāgre ki Wār.

Our urgent request is that thou pay no regard to the Financial Minister, and that thou reject his alliance.'

The messenger entrusted with this letter was ordered to speed night and day so that he might arrive before Chandu's priest and barber had concluded the contract of betrothal. He succeeded in doing so. The Guru, who was a searcher of hearts and knew the future, was aware that this letter sowed the seed of strife and had been dispatched to him with inconsiderate zeal ; but at the same time he felt obliged to accept the advice of the Sikhs of Dihli. He accordingly rejected the marriage presents, telling the priest and the barber that an ornamental tile should not be put into a gutter. The match-makers, astonished to hear these words repeated, defended their master and remonstrated to the best of their ability, but in vain. The Guru repeated to them what the Dihli Sikhs had written and said, ' I am contented with my humble lot, and desire not an alliance with the great. If a man's foot slip on the brink of a lofty tower, he falleth to the ground a shapeless mass ; but if a man slip on a mat he sustaineth no injury. Guru Nanak hath said regarding himself :—

Nanak is with those who are low-born among the lowly ;

Nay, who are lowest of the low : how can he rival the great ? ' ¹

The Guru also quoted from one of his own hymns :—

He who riseth high falleth into the pit—

Death reacheth not those who remain on the ground.²

While the priest and the barber were further remonstrating, a Sikh rose in the assembly and addressed the Guru : ' Great king, put not acid into milk. Spurn an alliance with that dog of a Karar.'³

¹ Sri Rāg.

² Āsa.

³ Karār, above called a *banā*, means a petty Hindu shopkeeper.

Let him knock his head against his top story. That consumer of wealth of the impure who revileth thee hath gone mad. Why demean thyself? Thou art king of kings. What need hast thou of such an alliance?’

The Guru chid the Sikh for this language and quoted from the twentieth slok of the Asa ki War :—

Nanak, the mind and body of him who talketh evil are evil:
He is most evil, and most evil is his reputation.

The evil person is rejected in God's court; his face is spat upon.

The evil person is a fool, and receiveth shoe-beatings as punishment.

‘Wherefore,’ said the Guru, ‘it is not proper for Sikhs to use bad language. I am not proud; the proud please not God. I am His slave. Our honour, strength, trust, and support are in the Creator. Ever fear Him.’

Then in full assembly uprose a native of Dalla, one Narain Das, a grandson of Bhai Paro, who had been a Sikh of Guru Amar Das. Putting his sheet round his neck in the manner of a lowly suppliant, he said: ‘True Monarch, I am the slave of thy feet. I have a daughter whom my wife and I have vowed to offer thy son. If thou make her too the slave of thy feet, I shall be very fortunate. I am a poor unhonoured Sikh. Thou art the honour of the unhonoured. Make thy servant happy, and send me not disappointed away.’ The Guru replied, ‘If thou have love in thy heart, then is thy proposal agreeable to me. The seventh day of the light half of the month of Maghar, fixed on by Chandu as an auspicious date for offering the marriage presents, hath not been in vain.’ Upon this Narain Das went off at once and purchased marriage presents in the city. They were put into Har Gobind's lap, and a saffron tilak as a symbol of the completion of the betrothal was affixed to his forehead.

Upon this another Sikh called Hari Chand stood up, and said, 'O true king, I have also decided to give my daughter to thy son. If my petition please thee, I will give my daughter as a servant to Har Gobind, and thy reputation as cherisher of the poor shall shine the brighter.' Guru Arjan, also, though at first unwilling to accept a second wife for his son, felt he could not reject the offer of a faithful Sikh, and so agreed to the marriage of the young people. Moreover Hari Chand had refused all other alliances for his daughter, and vowed to bestow her only on the young Guru.¹ Hari Chand went immediately and brought the marriage presents. These were placed in Har Gobind's lap and a patch attached to his forehead as before. All this took place in the presence of Chandu's priest and barber, who returned sad and disappointed to their master.

The seventh day of the light half of the month of Magh, Sambat 1661, was fixed for Narain Das's daughter's marriage—practically a betrothal—to Har Gobind; Narain Das went to his village and made all preparations for the wedding. Songs expressing a hope that the bridegroom may outlive the bride, were sung by the women of his household. The following hymn, setting forth the humility of the bride and her devotion to the bridegroom, was also sung on the occasion :—

O God, Thou hast no love *for me* ; Thou hast so many handmaidens like me.

¹ Up to the time of Guru Arjan the Gurus were so trusted and held in such high estimation that religious people frequently thought it their duty to vow to them their lives, their children, and their property. Several Sikhs used on the birth of daughters to register oaths that they would only bestow them on the Guru or his relations. Girls so dedicated were always styled mothers by the Sikhs, and none might marry them except those to whom they were vowed. The Guru therefore felt bound to meet the wishes and vows of the Sikhs so solemnly made. This to a large extent will explain the polygamy of some of the Gurus.

Thou art an ocean and mine of jewels ; I know not Thy worth.

I know not Thy worth ; Thou art very wise ; be gracious unto me, O Lord.

Mercifully grant me wisdom to meditate on Thee during the eight watches of the day.

O my soul, be not proud, become the dust *of men's feet*, and thou shalt obtain deliverance.

Nanak's God is over all ; He hath many handmaidens like me.

Thou art the jewel of a very deep and profound sea ; Thou art my husband, I am Thy bride.

In proportion as Thou art very great—yea, more exalted than the great—I am small.

I am nothing ; Thou art the only One ; Thou art wise of Thyself.

O God, if Thou cast on me even for a moment Thine ambrosial glance, I shall survive and enjoy all delights and sweetness.

I, the slave of Thy slaves, am under the protection of Thy feet ; my soul bloometh and my body groweth young.

Nanak's Lord is contained in all things : He doeth what He pleaseth.

Thou art my pride ; Thou art my strength.

My understanding, intellect, and skill are Thy gifts ; what Thou causest me to know I know.

It is he on whom the Creator casteth a look of favour who knoweth and understandeth.

The perverse woman hath gone astray on many paths, and hath been ensnared by worldly occupations.

She who is virtuous is pleasing to God ; she enjoyeth all pleasure.

O Lord, Thou art Nanak's support ; Thou art Nanak's pride.

I am a sacrifice, I devote myself to Thee ; Thou art my shelter *firm as a mountain*.

I am hundreds of thousands of times a sacrifice to him who hath removed the curtain of error *from before me*.

My darkness is dispelled ; I have renounced sin, and my soul is reconciled with the Lord.

I have pleased the Lord ; I care for no one ; my life hath been profitable and I am accepted.

I have become a priceless *jewel* of great weight ; the gate of happiness in this world and the next hath opened for me.

Saith Nanak, I have become fearless ; God hath become my shelter.¹

CHAPTER IX

When the priest and the barber returned to Dihli they told Chandu everything they had heard and seen in Amritsar—the Guru's refusal and the reason thereof, the abuse of Chandu uttered by the Sikh in Darbar, the betrothal of Har Gobind and the actual appointment of a time for his marriage. Chandu was naturally very much incensed, but he wrote the Guru a letter, in which as a matter of policy he concealed his resentment. He began by magnifying the Guru and demeaning himself, and then continued : ' It is certainly true that I said thou art of inferior caste to me. This expression thoughtlessly escaped my mouth, and some one hath written and exaggerated it, and made thee displeased with me. Thou art now the most worshipful Guru in the world, and it is right for thee to consider everything. It is not proper for thee to fall out with me for what lunatics and base people tell thee. If I interest myself for thee with the Emperor, he too will be at thy service. I can give a large dowry to my daughter. Retain for thy son the other girls with whom thou hast formed alliances, and accept mine also. Great people contract many marriages. If thou tell me I used overbearing language, I may or may not have done so ; but it was in my own private house and not meant for others to hear. Your people in public darbar have called me a dog. Well, let bygones be bygones, and I will

¹ Guru Arjan, Sūhi Chhant.

have many favours conferred on thee by the Emperor. Thou art already on bad terms with thy brother Prithi Chand. Thou oughtest to make me an ally. If thou fall out with me too, thou shalt nowhere find an abiding-place. There are now sparks flying about. If they increase there will be a blazing fire which it will be difficult to extinguish. Thou shalt not again have this opportunity. And if thou hast called me a dog I may become mad, and do thee harm contrary to my saner judgement.'

Chandu dispatched this letter by the hands of the Brahman. The Guru having read it said: 'It is pride that ruineth men. Pride of wealth is the basis of all ills. Man must suffer for his acts. Now know that Chandu must not form an alliance with us. They whom the Creator joineth are united; but they whom man joineth are not. It is the Guru's rule to comply with the wishes of his Sikhs. Their words are immutable. What they once reject, it is not proper again to accept. Even were I to consent to Chandu's alliance, no good could result. He tempteth me with gain, but who would forfeit his soul therefor? As for his threats, I have no fear of them. God alone is the guardian of all.' The priest returned with this message without being able to prevail on the Guru to alter his determination.

The Guru then made all preparations, and invited guests to his son's wedding with Narain Das's daughter. He even invited his own brother Prithi Chand, but the invitation was refused. The marriage was duly celebrated with all suitable ceremony and rejoicing.

The women of Narain Das's household sang the following composition of the bridegroom's father on the occasion of the marriage:—

It is a time of rejoicing, I sing my Lord ;

I have heard of the imperishable Bridegroom, and joy hath arisen in my heart.

My mind longeth *to know* when I shall be fortunate enough to meet the perfect Lord.

Grant me, O my friend *Guru*, understanding *to know* when I shall meet God and be absorbed in Him.

Day and night I stand and wait *to find* by what way I may obtain the Lord.

Nanak prayeth, have mercy and attach me to the hem of Thy garment.¹

Prithia addressed himself to the qazis and pandits who bore enmity to the Guru on account of his compilation of the Granth, and induced them to complain to the Emperor Akbar that Guru Arjan had compiled a book in which the Muhammadan priests, prophets, and leaders, and the Hindu incarnations and gods, were spoken of with contempt. Akbar was at that time touring in the Panjab and the complaint of the qazis and the pandits was placed before him by Chandu on his arrival in Gurdaspur. Chandu supported the complaint by saying that he knew the charges were based on facts. Upon this the Emperor ordered that Guru Arjan and his Granth should be produced before him. The Guru did not go himself, but sent Bhai Budha and Bhai Gur Das to read to him from it. The first hymn which caught the Emperor's eye was the following of Guru Arjan's own composition in the Persian language :—

From earth and light God made the world :

The sky, earth, trees and water are God's creation.

O man, whatever the eye can behold is perishable.

The world is an eater of carrion, neglectful *of God* and greedy *of mammon*.

Like an ogre or a beast it killeth and eateth forbidden food.²

Restrain thy heart, or the Omnipotent will take and punish thee in hell.

¹ Bilāwal Chhant.

² Also translated—The world (men) is like a demon or a beast ; it killeth what is unlawful and eateth carrion.

When Azrail shall seize thee, of what avail
 Shall patrons, brothers, courts, possessions, and mansions
 be ?

The pure God knoweth thy condition.

Slave Nanak, utter thy prayer to the holy man *to guide thee*.¹

The Emperor on hearing this said it was a very proper hymn. The qazis and pandits represented that the hymn was specially selected for the Emperor's hearing, and begged him to procure some one else to read the Granth to him, none among them being acquainted with the Gurumukhi characters in which the sacred volume is written. The Emperor turned over its pages himself, and pointing to a particular spot asked Gur Das to read from there. On this the hymn already given, beginning 'O servant of God the Inscrutable', was read to His Majesty.

The Emperor on hearing this was much pleased. Chandu, however, was not to be thwarted. He said that Gur Das had repeated this from memory. The Emperor must have the Granth read to him by some one else who knew Gurumukhi. Chandu found a man called Sahib Diyal, who possessed the necessary knowledge. Chandu turned over the leaves of the Granth and told him to read the hymn he pointed out. The hymn was the following :—

Thou fastenest a stone to thy neck,
 And seest not God who dwelleth in the heart.
 O infidel, thou wanderest astray in error :
 Thou churnest water and shalt die in agony.
 The stone which thou callest God
 Shall take thee with it and drown thee.
 O sinner, untrue to thy salt,
 It is not a boat of stone which will ferry thee over.
 On meeting the Guru, Nanak recognizeth the Lord.

¹ Tilang.

The Arranger is contained in the water, the dry land, the nether regions, and the firmament.¹

When the Emperor heard this, he was still more pleased with the teaching of the Granth, and displeased with the Guru's slanderers and enemies. He then gave his decision : ' Excepting love and devotion to God I so far find neither praise nor blame of any one in this Granth. It is a volume worthy of reverence.' He then made an offering to it of fifty-one gold muhars², and gave Bhai Budha and Bhai Gur Das dresses of honour for themselves and a third for Guru Arjan. He told them to give his respectful salutations to the Guru, and promised to go to visit him when he was returning from Lahore whither he was then proceeding.

When Chandu and his party heard the Emperor's decision and his message to the Guru, their faces became pale and they hung down their heads through shame. All good people cursed Chandu, and his evil reputation spread from house to house. The Emperor, true to his word, visited the Guru on his return journey to Dihli, and was charmed with his saintly bearing. He was also so pleased with the imposing and beautiful temple which the Guru had constructed, and the delightful melodies to which the hymns of the Gurus had been set, that words failed him to express his gratification. He called himself the Guru's slave and asked for instruction to render him happy and secure peace for his soul. The Guru then repeated for him the following hymn :—

One man invoketh Ram, another Khuda ;
 One man worshippeth Gosain, another Allah ;
Some speak of the Cause of causes, others of the Benevolent.
Some talk of the Extender of mercy, others of the Merciful.
 Some bathe at the Hindu sacred places, others visit Makka.
 Some perform the Hindu worship, others bow their heads
in the Muhammadan fashion.

¹ Sūhi.

² A gold *muhar* is now about the value of an old English guinea.

Some read the Veds, others the Musalman books.

Some wear white, others blue.

Some call themselves Hindus, others Musalmans.

Some aspire to the heaven of the Hindus, others to the heaven of the Muhammadans ;

But he who recognizeth God's will, saith Nanak,

Knoweth the secret of the Lord God.¹

The Emperor partook of the Guru's hospitality, and prayed to be allowed to make a contribution to his large expenditure, so that thereby he might secure spiritual and temporal welfare and happiness. The Guru replied, 'The welfare and happiness of monarchs depend on cherishing their subjects and doing justice. The monarch whose subjects are happy shall himself be happy in this life, and in the next obtain praise, glory, and honour.'

The Emperor remitted the revenues of the Panjab for that year in compliment to the Guru, who represented that there was a severe famine in the land and the cultivators required His Majesty's consideration. The Guru's fame and influence largely increased owing to the respect the Emperor had shown him. This, in the words of the chronicler, was the cause of such agony to Prithia as would last till it had taken his life with it.

Badaoni states that on another occasion, namely, the thirteenth of the month of Azur (Jamadi ul sani), Akbar, with a gorgeous military retinue, crossed the Bias and went to Goindwal to visit Guru Arjan, whose teaching and character he appreciated. Badaoni also writes that people revered the successive Gurus as spiritual leaders, and solicited their benedictions.

Unfortunately for the Guru the tolerant Emperor Akbar died soon after, and was succeeded by his son Jahangir. Jahangir's son Khusro, nominated to the

¹ Rāmkali. The words in the first part of the lines of this hymn are Hindi, and refer to the Hindus and their worship. The words in the second part are Arabic, and refer to Muhammadans and their worship.

throne by Akbar in supersession of Jahangir, claimed the Panjab and Afghanistan, which his father was unwilling to concede him. Jahangir accordingly desired to obtain possession of Khusro's person, but Khusro escaped from Agra pursued by the Imperial army, and directed his steps towards Afghanistan. On the way he visited the Guru at Tarn-Taran and begged him to grant him pecuniary assistance. The Guru said he had money for the poor, but not for princes. Khusro replied with great humility that he himself was now very poor, needy, and unfriended, and had not even travelling expenses.

Guru Arjan, seeing the Prince's evil plight and humility, took compassion on him. He, moreover, felt friendly to the Prince, who had visited him a few times previously with the Emperor Akbar ; and he also felt a debt of gratitude to the Prince's grandfather, the late monarch, so he gave him five thousand rupees to defray his expenses to Kabul. Khusro, however, was seized by the imperial troops as he was crossing the Jihlam, and taken in chains to his father.

Prithia managed to retain Sulahi Khan's assistance and co-operation to ruin the Guru. Sulahi, on the pretext of having to collect revenue in the Panjab, obtained leave from the Emperor to proceed thither. On his way he visited Prithia in his village of Kotha. Under the pretence of hunting they spent their time concocting plans for the Guru's destruction.

The Guru, on hearing of the further conspiracies of his enemies, composed the following :—

Death laugheth over man's head, but, brute that he is, he knoweth it not.

Involved in quarrels, pleasures, and pride, he thinketh not of death.

Serve thy true Guru ; why wander, O luckless one ?

On beholding the brilliant safflower, why make the mistake of attaching thyself to it ?

Constantly sinning thou hast accumulated wealth to use it thyself ;

But thou shalt depart naked, and thy dust shall be blended with dust.

They for whom thou didst take trouble are at variance and enmity with thee.

At the last hour they will flee from thee ; why burnest thou with wrath ?

He on whose forehead such destiny hath been written, becometh the dust of the holy man's feet.

Saith Nanak, *by seeking* the protection of the true Guru man is released from his bonds.¹

One day Prithia took Sulahi to admire some brick-kilns he had made. On arriving, Sulahi's horse started at the accidental flight of a bird from under his feet, and ran with his rider straight into a kiln in full blast. In a few minutes horse and rider became a mass of cinders. On hearing of this event the Guru composed the following :—

If any one *flout the* poor by stroking his beard at them,
The supreme God will burn him in the fire.
The Creator who protecteth His servant
Hath administered perfect justice.
Before and through the ages His glory was manifest—
The calumniator died in great agony.
None saveth him who is accursed of God :
In this world and the next evil shall be his reputation.
God embraceth and protecteth His servant :
Nanak, meditate on God's name, and seek His shelter.

The Guru composed the following also on the same subject :—

God preserved me from Sulahi.
Sulahi by no means succeeded ; Sulahi died unclean.

God drew forth His axe and smote off his head, and in a moment he became ashes.

He was consumed ever meditating evil ; He who created him thrust him *into the fire*.

¹ Bilāwal.

Son, friend, wife, nothing remaineth for him now ; his brethren and relations have all abandoned him.

Saith Nanak, I am a sacrifice to that God who fulfilled the words of His servant.¹

The following was uttered by the Guru on the same occasion :—

The slanderer by the Guru's favour hath been turned away.

God the supreme Being was merciful : He killed him with unerring arrow.

Death and Death's noose cannot affect me since I have established the sect of the True One.

The jewel of God's name I have earned as wealth, which will never decrease by eating and spending.

In one moment the slanderer became ashes and obtained his deserts.

Nanak foretold what was hidden ; the whole world saw the truth of his prophecy.²

Prithi Chand was naturally most displeased at the death of his faithful ally in evil. In the meantime Chandu was considering how he could procure the marriage of his daughter with Har Gobind or avenge himself on the Guru. He accordingly wrote to Prithia to request him to use all his influence to bring about the marriage, and in the event of his failure threatened to confiscate the fief he had recently obtained from the Emperor. Prithia, however, required no threats ; he was only too willing to assist Chandu in his nefarious designs. He wrote in reply that Arjan, who had deprived him of his rights, was already his enemy ; and he would be only too happy to assist in meting him adequate punishment. He begged Chandu to use his influence with the Emperor to bring the Guru to justice. On receiving this letter Chandu summoned Prithia to Dihli. There they both concocted a plan to induce the Emperor by some means to visit the Panjab, where they would have an opportunity of entering

¹ Bilāwal.

² Todi.

into some conspiracy against the Guru. Chandu informed the Emperor of the abundance of game in the Lahore district, and also explained that Lahore would be a convenient place to rest on the Emperor's way to Kashmir, where he ought to spend the summer on account of the beauty of its scenery and the salubrity of its climate. Upon this Prithia returned home.

Chandu's scheme proved successful. In a short time the Emperor proceeded to the Panjab. On reaching the Bias he encamped on its banks and went a-hunting. Chandu, in conversation with him, represented that there were several thieves in the country who, during the night, had stolen some of the Emperor's property. The Emperor inquired how thieves could exist in his empire. Chandu replied that the Emperor had a rival in the Panjab, namely Guru Arjan, who entertained thieves and exercised independent authority. Upon this the Emperor issued an order to the Guru through Sulabi Khan, nephew of the late Sulahi Khan, to abstain from such practices. The Guru's business, he said, was to restrain others from evil, and it behoved him not to do evil himself. Chandu wrote on his own account to Sulabi Khan to endeavour to induce the Guru to consent to the marriage alliance, and also to grant a more liberal distribution of property and offerings to Prithia than had been formerly agreed on. Sulabi Khan went to Amritsar to endeavour to carry out these measures.

When the Sikhs heard of Sulabi Khan's intention they proposed that they should be allowed to kill him, but they were dissuaded by the Guru. He was already sufficiently armed and protected against his enemies. On that occasion he composed the following:—

Humility is my mace,

And being the dust of the dust of all men's feet my two-edged sword :

These no evil doer can withstand.

The perfect Guru hath arranged this matter.¹

On Sulabi's journey to Amritsar his party fell in with a Saiyid who was accompanied by several Pathans. The Saiyid represented to him that these Pathans had been in his uncle Sulahi Khan's service, and that a year's salary was due to them. Sulabi put them off with excuses, whereupon an affray arose. Sulabi's escort, reverencing the Saiyid as a descendant of the Prophet, did not strenuously defend their master, and he was killed. When Chandu heard of Sulabi Khan's death he represented to the Emperor that it had been done through the machinations of the Guru. He added that the Guru had perpetrated many other misdeeds. For instance, he had deprived his elder brother Prithia of the Guruship, and had endeavoured to deprive the Hindus and Muhammadans of their religions. Prithia had made complaints in person to the late Emperor, who promised to summon the Guru when he visited the Panjab. When His Majesty on one occasion did visit the Panjab, he had not time to make the necessary inquiry into the charges against Guru Arjan, but now was the time to do so. The Guru only became bolder with delay and impunity. Upon this the Emperor ordered Chandu to send for Prithia, and he accordingly did so. Prithia was overjoyed on receiving the invitation. On the way he for some business of his own visited Tarn Taran, where the Sikhs invited him to bathe. He said that the Guru's tank there was only a common pool, and he would only bathe in his own tank at Hehar. Thither he accordingly proceeded, and after bathing in it and eating a surfeit at dinner, he got cramp in the stomach, and died the same night.

Mihrban, son of Prithia, took advantage of the Guru's gift to Khusró to rouse the ire of the Emperor

¹ Sorath.

against the Guru. He informed Chandu of it, and Chandu informed the Emperor, adding that the Guru had blessed Khusro and promised him that he should become Emperor. Chandu also represented to the Emperor that, if he did not have Khusro quickly arrested, the pretender would receive great military assistance from the followers of the Guru. The people of the Panjab, he said, were all highway robbers. The pandits and the qazis also thought it a favourable opportunity to institute new proceedings against the Guru on the old charge of having compiled a book which blasphemed the worship and rules of the Hindus and the prayers and fastings of the Muhammadans. By such accusations Chandu induced the Emperor to summon Guru Arjan. Chandu's heart was now gratified, for he knew he had at last secured his revenge.

CHAPTER X

The Guru now felt that his enemies were victorious and that his end was near, but he was confident at the same time that the vials of God's wrath would burst on their heads. Before his departure for Lahore he appointed his son Har Gobind his successor with all ancient ceremony and formality, and gave him injunctions suitable for the occasion. The Guru then addressed his wife Ganga: 'This body abideth not for ever. Wherefore a wise person should not love it. Whatever is born perisheth, and whatever is high falleth sooner or later. This is nature's law. To love the body is a grievous error. All bodies daily grow old and preserve not their original strength. From a child one groweth to be a man, and then cometh old age, which seizeth on the body and causeth it to waste away until it falleth into its final sleep. Live thou when I am gone, mourn not for me, and make no effort of

thine own to separate thy soul from thy body.' The latter was an injunction not to cremate herself on his death.

The Guru took with him Bhai Bidhi Chand, Bhai Langaha, Bhai Paira, Bhai Jetha, and Bhai Pirana. The Emperor Jahangir was at first disposed to treat the Guru with respect, but Chandu reminded him of the Guru's pecuniary assistance to Khusro. The Emperor then addressed him: 'Thou art a saint, great teacher, and holy man; thou lookest on all, rich and poor, alike. It was therefore not proper for thee to give money to my enemy Khusro.' The Guru replied: 'I regard all people, whether Hindu or Musalman, rich or poor, friend or foe, without love or hate; and it is on this account that I gave thy son some money for his journey, and not because he was in opposition to thee. If I had not assisted him in his forlorn condition, and so shown some regard for the kindness of thy father the Emperor Akbar to myself, all men would despise me for my heartlessness and ingratitude, or they would say that I was afraid of thee. This would have been unworthy of a follower of Guru Nanak, the world's Guru.'

The conclusion of this speech was not calculated to soothe the Emperor's feelings. He ordered the Guru to pay a fine of two lakhs of rupees, and also to erase the hymns in his Granth which were opposed to the Hindu and Musalman religions. The Guru replied: 'Whatever money I have is for the poor, the friendless, and the stranger. If thou ask for money thou mayest take what I have; but if thou ask for it by way of fine I shall not give thee even a kauri, for a fine is imposed on wicked worldly persons and not on priests and anchorets. And as to what thou hast said regarding the erasure of hymns in the Granth Sahib, I cannot erase or alter an iota. I am a worshipper of the Immortal God, the Supreme Soul of the world. There is no monarch save Him; and what He re-

vealed to the Gurus, from Guru Nanak to Guru Ram Das, and afterwards to myself, is written in the holy Granth Sahib. The hymns which find a place in it are not disrespectful to any Hindu incarnation or any Muhammadan prophet. It is certainly stated that prophets, priests, and incarnations are the handiwork of the Immortal God, whose limit none can find. My main object is the spread of truth and the destruction of falsehood; and if, in pursuance of this object, this perishable body must depart, I shall account it great good fortune.'

The Emperor made no reply, but rose and left the hall of audience. After this a magistrate informed the Guru that he must pay the fine or be imprisoned in default. When the Sikhs of Lahore heard this decision, they proposed to unite and raise a subscription to discharge the Guru's obligation. The Guru would not agree, and sent them word, that whoever contributed to pay the fine imposed on him should be deemed a pervert, and would for the sake of momentary gratification imperil his future salvation. Men devoted to religion, the Guru said, never paid fines. Fines were for thieves, adulterers, slanderers, and robbers. As the Guru would not allow the fine to be paid, he was placed under the surveillance of Chandu. The qazis and Brahmans offered the Guru the alternative of being put to death or of expunging the alleged objectionable passages in the Granth Sahib and inserting the praises of Muhammad and of the Hindu deities.

The Guru replied, 'The Granth Sahib hath been compiled to confer on men happiness and not misery in this world and in the next. It is impossible to write it anew, and make the omissions and alterations you require.' On hearing this the Guru's enemies concluded that he would yield to no ordinary threats, so they put fetters on him, and began to torture him in various ways. They poured burning sand on him, seated him in red-hot caldrons, and

bathed him in boiling water. The Guru bore all this torture with equanimity and never uttered a sigh or groan. He was given another opportunity to recant and comply with the demands of his enemies. He replied, 'O fools, I shall never fear this treatment of yours. It is all according to God's will; wherefore this torture only affordeth me pleasure.' On this occasion the Guru repeated the following :—

The egg of superstition hath burst ; the mind is illumined :
The Guru hath cut the fetters off the feet and freed the captive.

My transmigration is at an end.

The heated caldron hath become cold ; the Guru hath given the cooling Name.

Since the holy man hath been with me, *Death's myrmidons*, who lay in wait for me, have left me.

I have been released from him who restrained me ; what shall the judge do to me now ?

The load of my karma is removed ; I am freed therefrom.

From the sea I have reached the shore ; the Guru hath done me this favour.

True is my place, true my seat, and truth I have made my special object.

Truth is the capital ; truth the stock-in-trade which Nanak hath put into his house.¹

When Chandu threatened to put the Guru to further torture he addressed him as follows :—

The earth, the firmament, and the stars *are under the influence* of fear ; over their heads is unchanging law.

Wind, water, and fire are under the influence of fear ; so, too, is helpless Indar.

There is only the one God without fear, as I have heard.

He who meeting the Guru singeth God's praises, is happy and ever at peace.

¹ Māru.

The bodies of all creatures are of use,
 But man's is useless unless he utter the Name.
 Saith Nanak, he to whom God is merciful
 Uttereth God's name in the company of the saints.

The Guru's mission is accomplished :—

The word of the Guru hath dispelled all trouble and affliction ;

Transmigration is at an end, and all happiness attained.
 By meditating on the Fearless God, fear is extinct.

I have sung the praises of God in the company of His saints.

I have put his lotus feet within my heart.

The Guru hath taken me across the sea of fire :

The perfect Guru extricated me when I was drowning :

The Guru united me *with God*, though separated from Him in various births.

Saith Nanak, I am a sacrifice to that Guru

By meeting whom my salvation hath been accomplished.

The following is repeated by Sikhs over a sick person :—

Things which were withered God in a moment maketh green.

His ambrosial glance irrigateth and reviveth them.

The perfect God removeth all affliction.

When He bestoweth His service on His servant,

Anxiety is removed and the heart's desires fulfilled.

When the true Guru, who is an embodiment of good qualities, showeth mercy;

Sorrow fleeth away, and happiness taketh its place—

In this there is no delay—when God giveth the order.

Our desires are fulfilled when the true Guru is found ;

Nanak, they *who find Him* bear good fruit.

They who seek God aright have no fear :—

The whole world is sunk in fear ;

But he who hath the Name for his support hath no fear.

He, O Lord, who taketh Thy protection feareth not :

What pleaseth Thee must be done.
 They who mourn and rejoice suffer transmigration,
 While they who are pleasing to the Lord obtain comfort.
 Maya pervadeth this fiery ocean *of the world* :
 They who have found the true Guru have recovered.
 O God, the Preserver, preserve me !
 Saith Nanak, what a poor creature am I !

Worthless is the body without the Name :—

Mouths without the Name are empty
 Like husks devoid of grain.
 O mortal, ever repeat God's name :
 Without it woe to the body, which *shall then become*
 Death's¹ prey ;
 Without it the countenance loseth its lustre.²
 Without her spouse where is the wife ?³
 When through devotion to the pleasures of the world
 man forgetteth the Name,
 His desires are never fulfilled.
 Saith Nanak, O God, mercifully grant me the favour
 Of repeating Thy name day and night.

Man's sins cannot be concealed from God :—

Man doeth evil but pretendeth to do good :
For this he shall be bound *like a thief* in God's court.
 He who uttereth the Name is *a saint* of God—
 Who is equally contained in sea, land, the nether regions,
 and the firmament—
 He who uttereth words of nectar while in his heart is
 poison,
 Shall be bound and punished in Death's city.
 The sins which man committeth behind many screens
 Shall in a moment be laid bare to the world.
 Nanak, God will be merciful to him

¹ *Birāni*. Literally—another's.

² *Bhāg*. Literally—fortune, then the lustre of the face produced by good fortune—a Panjābi idiom.

³ *Suhāg*. Literally—the married state. The meaning is, there can be no happiness without God.

In whose heart is the truth, and who is dyed with the love of the Name.

Man ought to show his gratitude to God by remembering Him :—

Why should we show neglect to Him, O mother,
Who hath bestowed on us raiment and food ?

He who forgetteth the Lord and attacheth himself to others,

Exchangeth a gem for a kauri.

Man may forsake God, fascinated by other deities ;

But who hath honour by saluting a slave *instead of his master* ?

Man taketh food and drink tasting like nectar ;

But the dog knoweth not Him who gave them.

Saith Nanak, we are ungrateful ;

Pardon us, O God, Thou Searcher of hearts.

The advantage of meditation on God :—

Meditation in my heart on God's feet

Is for me equal to bathing and ablutions at all places of pilgrimage.

Remember God every day, O my brethren,

And the impurity of millions of births shall be washed away.

Piety is for man's advantage :—

Men have made God their friend for their own advantage ;
He fulfilleth all their desires and granteth them the dignity of salvation.

Let all so make God their friend

That none may depart in vain.

God removeth the sorrows, pains, and maladies of those

Who for their own objects hold Him in their hearts.

All their desires are fulfilled,

Who practise repetition of God's name with their tongues.

Nanak is many times a sacrifice unto them—

Profitable is a sight of my God.

The advantage of listening to divine instruction:—

Hear the story of God in the company of the saints,
And millions of obstacles *to deliverance* shall be removed
in a moment.

By drinking the nectareous juice of God's excellences and
praises

And adoring His feet, hunger and thirst shall depart.

He in whose heart God dwelleth,

Possesseth the complete treasure of happiness, comfort,
and peace.

Medicines, charms, and spells are all in vain :

Clasp the Creator to thy heart.

Abandon all doubts, repeat the name of the Supreme
Being ;

And such religion, saith Nanak, shall be unshaken.

God is omnipotent to save :—

The deadly sins like robbers were with me all day long,

But God mercifully dispersed them.

Let every one repeat with love the name of God

Who is full of all resources.¹

God in a moment causeth man to cross over

The very seething ocean of the world.

Man's many shackles can only be burst

By remembering the Name ; thus he obtaineth the reward
of salvation.

Man can accomplish nothing by tricks or devices of speech.

Saith Nanak, show mercy to me, O God, that I may sing
Thy praises.

Meditation on God and obedience to His word
are potent for salvation :—

The mortal, whether learned or unlearned,

Who meditateth on God, attaineth the supreme state.

In the company of the saints remember God.

Without the Name false is wealth and property.

He who obeyeth the voice of God

Is handsome, clever, and wise.

¹ That is, from whom all power proceeds.

Profitable is his advent into the world
 Who recognizeth his Lord in every heart
 Saith Nanak, he who is very fortunate
 Applieth his mind to God's feet.

Incongruities :—

Infidels consort not with God's servants ;
 The former are sinful ; the latter love God.

The association would be as unmeet as if one who cannot ride were put astride a thoroughbred ¹ mare ;

As if an impotent man were to caress a woman ;

As if a spancel were put on an ox to milk him ;

As if a man were to mount a cow and chase a lion ;

As if one were to worship a sheep instead of the cow
 Kamdhen, *which granteth all desires ;*

As if one were to pursue trade without capital.

Nanak, repeat God's name in thy heart ;

Remember a friend like the Lord God.

The saints' love of God illustrated by familiar examples :—

As a wife is delighted on beholding her spouse,

As God's servant liveth by remembering His name,

As a mother reviveth on beholding her son,

So God's servant loveth God who is the warp and woof.

As an avaricious man rejoiceth on acquiring wealth,

So God's servant's heart is attached to His lotus feet.

They who bear such love to God

Enjoy the greatest good fortune : He blendeth them
 with Himself.

May I not forget Thee even for a moment, Thou beneficent
 One !

Nanak's God is the support of the soul.

The following was addressed to a hypocritical
 Brahman :—

Thou openest thy waistcloth, and spreadest some of it
 beneath thee ;

¹ *Singāri*. Literally—decorated.

Thou loadest thy belly like a donkey ;

But without good works, deliverance is not obtained—

The boon of deliverance is granted to meditation on the Name.

Thou performest worship and ablutions, and appliest sacrificial marks *to thy forehead* ;

Thou pullest out a knife *to threaten suicide* if alms be not given thee ;

Thou recitest the Veds with tuneful voice.

Shrinkest thou not from killing creatures,¹ O mortal ?

Saith Nanak, he to whom God showeth mercy

Is pure in heart and meditateth upon Him.

The condition of those who are imbued with God's love :—

They who are imbued with God's love burn not in the flames ;²

They who are imbued with God's love are not deceived by Maya ;

They who are imbued with God's love are not drowned in the water ;

They who are imbued with God's love bear good fruit :

By God's name all their fear is dispelled ;

They meet the society *of the saints*, and sing God's praises.

He who is imbued with God's love is freed from all anxieties ;

He who receiveth the Guru's spell becometh attached to God ;

He who is imbued with God's love hath no fear of Death ;

He who is imbued with God's love hath his desires fulfilled ;

He who is imbued with God's love suffereth not misery ;

He who is imbued with God's love is watchful night and day ;

He who is imbued with God's love abideth in the abode of happiness ;

¹ Leading men astray and ruining them.

² They do not suffer from avarice or covetousness.

He who is imbued with God's love is preserved from doubts and fears ;

He who is imbued with God's love obtaineth the highest wisdom ;

He who is imbued with God's love is pure.

Saith Nanak, I am a sacrifice to those

Who forget not my God.

God helps and cherishes His servants :—

He Himself is His servant's helper.

Like a father and mother He ever cherisheth him.

Every one is saved by entering God's sanctuary.

It is He who acteth and causeth to act ; He is omnipresent and true.

The Creator now dwelleth in my heart.

Fear is extinct and my soul hath obtained all happiness.

God mercifully preserveth His servants,

And their sins of many births fall off.

The glory of God cannot be described :

The slave Nanak is ever in His sanctuary.

Helpless man utters his wail to the Almighty :—

O strong-armed puissant God, ocean of happiness, I am falling into the pit ; take Thou my hand.

Mine ears hear not ; mine eyes see not ; afflicted and crippled I cry at Thy gate.

Patron of the poor and patronless, full of mercy, friend, father, mother.

Thou who causest Thy saints to cross over the ocean of fear—Nanak holdeth Thy lotus feet within his heart.

Without the Guru man has not wherewithal to recommend him to God :—

By what virtue shall I meet the Lord of the soul,¹ O my mother ?

I possess no beauty, no understanding, no strength ; I am a stranger come from afar.

¹ The speaker is supposed to be a woman.

I have not wealth or the glory of youth ; friendless that I am, unite me, O God, with Thee.

Searching and searching I have renounced the world ; I wander thirsting for a sight of Thee.

Compassionate to the poor, O merciful God, Nanak prayeth—quench my thirst with the society of the saints.

Instruction and supplication :—

Depart, bird of the soul, and make remembrance of God thy pinions ;

Meet the saint, embrace his society, put God's perfect jewel into thy heart.

Superstition is a pit, the thirst for pleasure its mire ; very entangling is the noose of worldly love.

He who cutteth it is God, the world's Guru ; dwell at His lotus feet.

O God, beloved Master, Lord of the poor, mercifully hear my supplication.

O Nanak's Lord, take my hand ; the soul and body are all Thy capital.

Though God is in every heart, some men are good and others evil ; the reason is known only to God :—

O immortal King,

We dwell fearlessly with Thee ; whence cometh this fear ?

In one person Thou appearest proud, in another lowly ;

In one person Thou art haughty, in another humble ;

In one person Thou art a pandit and preacher, in another Thou art stupid ;

In one person Thou graspest at everything, in another Thou acceptest nothing.

What can man the poor wooden puppet do ? He who setteth the puppet in motion knoweth its condition ;

It playeth the part for which the Player dressed it.

He hath made various chambers of many descriptions within it, and He Himself guardeth it.

The soul must remain in whatever body it is placed ; what can the wretched thing do ?

He who made something, *namely*, all the contrivance of *the body*, knoweth its construction.

Nanak, the infinite God knoweth the value of His own work.

Amid the pleasures of sin man thinks not of death :—

Abandon, abandon, the pleasures of sin :

O fool and madman, thou art entangled with them, and *shalt be punished* like cattle which fall upon crops.

What thou considerest thine advantage shall not go with thee an inch.¹

Naked didst thou come, naked shalt thou go : thou shalt become a morsel for Death, and return *to a body* again and again.

Beholding the short-lived sports of the world, thou art absorbed in them, and laughest while they last.

The string of *life* weareth away day and night ; thou hast not done aught for thy soul.

Amid vain works old age *hath come upon thee* ; thy speech faileth and thy body wasteth away.

Since that fascinating woman bewitched thee, thy love for her hath in no wise diminished.

When the Guru showed me that such was the world, I abandoned pride and entered Thy sanctuary, O God.

The saints showed me the way to God ; the slave Nanak hath adopted God's service and praises.

Thanksgiving :—

Whom have I but Thee,

My Beloved ? Thou art the support of the soul.

Only Thou knowest the state of my heart ; Thou art my friend and companion.

I have obtained all happiness from Thee ; Thou art intangible and unequalled.

I cannot describe Thy play, O ocean of merits, Bestower of happiness.

The unapproachable, invisible, and imperishable God is known by means of the perfect Guru.

¹ *Tasu*, two fingers wide, or the twenty-fourth part of a yard.

Since I have destroyed pride, God hath banished my doubts and fears, and made me completely happy.

By showing me the company of the saints Thou hast put an end to my anxiety regarding transmigration.

I wash their feet ; I serve the Guru and offer myself a sacrifice a hundred thousand times to him

By whose favour the slave Nanak hath crossed the terrible water and met the Beloved.

The bliss of the holy :—

I am a sacrifice to them

Whose sole support is the Name.

How shall their greatness be estimated who are imbued with the love of the supreme Being ?

Happiness, peace, and joy are with them ; there are no others generous as they.

They who thirst for a sight of God, have come to save the world.

They who have sought their protection have been saved, and all their desires fulfilled in the company of the saints.

If I fall at their feet I shall survive ; I am happy in the company of the saints.

O God, be merciful to me that my heart may become the dust of the saints' feet.

Empire, youth, and life—whatever is seen in this world decreaseth.

Nanak hath earned the treasure of the Name which is ever new and pure.

A Jogi came to the Guru and asked him if he had learned the science of Jog. The following was the Guru's reply :—

The way of Jog I have heard from my Guru ;

The true Guru hath communicated to me the Word.

Every moment I bow before Him who is contained in the nine regions of the earth and in this body.

I have made the Guru's instruction mine earrings, and have set up the one God *in my heart*.

The five pupils collectively I have placed under the control of One.¹

When the organs of perception and action were obedient, then I became a pure Jogi.

I burnt superstition and applied its ashes to my body ; the sight of the one God I made my sect.

I have resignedly and gladly accepted that as the portion which God destined for me.

Where there was no fear, there I assumed my devotional attitude, and the ecstatic sound was my Jogi's horn.

I have made meditation on God my staff, and love of the Name my rule of life.

The fetters of mammon shall be struck off that fortunate person who meeteth such a Jogi.

Nanak serveth and worshippeth such a person and licketh his feet.

A prayer to the Lord of life :—

O Lord of my life, show me compassion and mercy ; I helpless have entered Thy sanctuary.

Give me Thy hand, and extricate me from the blind well ; ² I have no device or spell *to assist myself*.

Causar of causes, everything art Thou ; Thou art omnipotent ; there is none beside Thee.

Only Thou Thyself knowest Thine own state and condition ; they who are so destined ³ become Thy worshippers.

Thou, O God, lovest Thy worshippers : Thou art contained in them as the warp and woof.

They long for Thy very beloved name and a sight of Thee, as the chakor longeth for the moon.

There is no difference between God and His saints ; but out of hundreds of thousands and millions there is only one real servant of God.

¹ I have controlled my evil passions and subjugated them to the One Central Authority.

² Or—guard me in this blind well, that is, this world.

³ Throughout all the Sikh writings this destiny of the Sikhs depends on the result of acts in previous states of existence.

He in whose heart God is manifested repeateth His praises night and day.

O God, Thou art omnipotent, infinite, the Most High, the Giver of comfort and the Prop of life.

O God, mercifully grant Nanak the companionship of the saints.

Relations and worldly wealth avail not without devotion to God :—

There is no happiness without devotion to God ;

Win for thyself the priceless jewel of human life by repeating His name even for one moment in the company of saints.

Several people have left

Sons, wealth, wives, and pleasures after enjoying them.

Fools have departed naked leaving behind them

Excellent horses and elephants, and even the pomp of empire.

The bodies which were perfumed with distilled aloe wood and sandal,

Have been blended with the dust.

Infatuated by worldly love they deemed God distant,

But, saith Nanak, He is ever present.

Contempt for the body :—

O body, great thy pride from such an origin.

Transitory art thou, however much thou grasp at worldly things.

Thou lovest those things which learned saints have forbidden thee.

As a gambler who while losing remaineth attached to play, so thy senses conquer and hold thee in bondage.

Thou art not imbued with love for the lotus feet of Him who destroyeth and createth all things.

The Treasure of mercy gave me, Nanak, the company of the saints by which I am saved.

Man, groping in the darkness of worldly love, desires the light of divine knowledge to dawn for him :—

Is there any one who will dispel man's pride,

And turn his heart away from sweet mammon ?

Man hath become spiritually ignorant ; he desireth what existeth not.

His night is dark and gloomy ; how can morning dawn for him ?

I have grown weary wandering and searching in every way ;

But *at last* God hath been merciful, *and I have obtained* the treasure of the company of the saints.

Man should think of his soul, not of his short-lived body :—

O my soul, seek God's protection, and thou shalt be happy.

The days in which the Giver of life and happiness is forgotten, pass away in vain.

Thou hast come as the guest of one night, yet thou extendest the hope *of living* for many ages.

Houses, palaces, wealth, *everything* that is seen is like the shadow of a tree.

This body of mine, my entire wealth, gardens, and property shall all pass away.

Thou hast forgotten God, the Giver ; in one moment these things shall become another's.

Thou bathest and puttest on clean clothes, and perfume thyself with distilled aloe wood and sandal.

Thou thinkest not of the Fearless, the Formless One ; thou art as an elephant *which throweth dust on itself after being bathed*.

When God is merciful, He will cause thee to meet the true Guru ; all happiness abideth in God's name.

Nanak, by singing God's praises the Guru shall unlock thy fetters, and thou shalt be freed.

The following was written by the Guru on hearing that a raja was preparing an expedition to seize another raja's territory :—

The thirst of only a few is slaked.

Man amasseth thousands and millions, but restraineth not his mind ;

He is burning for more and more.

Though possessing beautiful women of many races, he committeth adultery in other men's houses.

He distinguisheth not between bad and good.

Under the many bonds of mammon he wandereth and singeth not the praises of the Treasury of excellences ;

His mind is absorbed in worldly affairs.

He to whom God is merciful is dead while alive, and in the company of the saints crosseth over *the ocean* of the world :
Nanak, that man shall be acceptable in God's court.

To man God should be the dearest of all :—

God is the darling object of all men.

Some love contemplation, some pleasure, some divine knowledge, some meditation,

And some a hermit's life.

Some love lip-worship, some austerities, some adoration, burnt offerings, and daily ceremonies ;

And some a wandering existence.

Some love the shore, some the sea, some the study of the Veds,

But to Nanak *only* God's service is dear.

God to the Guru is everything that is precious :—

The celebration of Thy praises is my treasure.

Thou art my delight, Thou art my glory, Thou art my beauty, Thou art my love ;

Thou, O God, art my Hope and my Shelter ;

Thou art my pride, Thou art my wealth, Thou art mine honour, Thou art my life,

The Guru hath united me with Thee from whom I had parted.

Thou art my home, Thou art my forest, Thou art my village, Thou art my desert ;

Saith Nanak, Thou art to me the nearest *and dearest* of all.

The Guru gives the opinion of holy men as to the means of salvation :—

They who dwell under the sovereign Lord's protection shall be saved :

All others fall to the ground from the lofty heights of mammon.

Great men after the study of the Shastars, the Simritis, and the Veds, have thus expressed themselves—

‘There is no salvation, nor hath any one found comfort without the repetition of God’s name.’

Man may have amassed the wealth of the three worlds, yet his avarice will not *otherwise* be slaked.

Without repeating God’s name can stableness be obtained? *No*; man shall transmigrate again and again.

Man engageth in various fascinating recreations, yet his desires are never satisfied.

They ever burn and are never quenched; without the Name all things are vain.

Repeat God’s name, O my friend; this is the essence of perfect happiness.

In the company of the saints and by becoming the dust of their feet, Nanak hath freed himself from transmigration.

The Guru gives a compendium of his teaching:—

Without God all works are vain.

By works of *hypocritical* devotion, penance, and austerities man is plundered on this side.¹

He who abideth in fasting, insincere ceremonies, and austerities shall not obtain an eighth of a paisa.

In the next world the coin is different, my brother; this coin will be of no use there.

He who batheth at a place of pilgrimage and wandereth over the earth, shall find no abiding place hereafter.

Such things shall avail him not; he merely pleaseth people thereby.

Man shall not hereafter find a place in God’s court by reciting the four Veds.

He who knoweth not the Pure and Imperishable One,² uttereth sheer nonsense.

¹ In this world.

² *Sudhākhar*. Also translated—the pure word, God’s name.

Nanak hath expressed this opinion ; he who acteth on it shall be saved.

Serve the Guru, meditate on God's name, and dismiss pride from thy heart.

The Guru addresses God with great fervour :—

Come, my beloved God,

Night and day, at every breath let me meditate on Thee.

O saints, give God this message, ' I fall at Thy feet ;

Without Thee how shall I be saved ?

With Thee I rejoice ;

Thou art in the forest, in the glades, in the three worlds ;

Thou conferrest supreme happiness and joy.

My couch is pleasant, my soul expandeth *towards Thee*.

On beholding Thee happiness shall be mine.

I will wash Thy feet, and continually perform Thy service.

I will worship Thee, make Thee offerings, and do Thee homage :

Thy slave of slaves will repeat Thy name.'

Repeat, O saints, this my supplication to God ;

So shall my desires be fulfilled and my soul and body revive.

On beholding God all my griefs shall be dispelled.

By continually repeating God's name Nanak shall be saved,

And obtain unfading happiness.

Sing God's praises received from a saint and pray for God as your alms :—

O my soul, sing God's delicious praises ; sing God's delicious praises.

Attached to the True One, the homeless obtain a home.

All other relishes are insipid and render body and soul insipid.

Accursed is his life who doeth aught contrary to God's will.

Grasp the saint's skirt and thou shalt cross over the ocean.

Adore the supreme God, and all thy family shall be saved.

He who putteth God's name into my heart is my saint, my kinsman, my friend ;

He bestoweth on me the favour of blotting out all my demerits.

My property, my treasure, and my home may go to ruin ; my wealth is in God's feet.

Nanak begging at Thy gate, O God, craveth for Thee as his alms.

GAURI ASHTAPADI

It is said that one Raj Chand went to the Guru and asked him how happiness could be obtained and unhappiness avoided. The following was the Guru's reply :—

When man harboureth pride in his heart,
He wandereth about mad and estranged from God.

When man becometh the dust of all men's feet,
He on that account beholdeth God in every heart.
The fruit of humility is naturally pleasant :

This gift my true Guru gave me.

When man deemeth others bad,
All weave plots against him.

When he hath ceased to speak of things as his own,
No one beareth him enmity.

When man holdeth things as his own,
He suffereth serious trouble.

When man recognizeth the Creator,
His sufferings are at an end.

When man entangleth himself with worldly love,
He suffereth transmigration and falleth under Death's continual ken.

When man's doubts are removed,
There is no difference between him and the Supreme.
From the moment that man recognizeth a difference,
He suffereth pain, punishment, and affliction.
From the moment that man knoweth the one God,
He hath obtained all knowledge.

When man runneth after mammon,
 He findeth it not, nor doth his thirst depart.
 When man fleeth from mammon,
 She proceedeth to pursue him.
 When the true Guru is found by his own mercy,
 The lamp is lit in the temple of one's heart.
 When man considereth his gain and loss,
 He realizeth the value of this temple.
 The one God doth everything and causeth everything to
 be done.

He Himself is wisdom, reflection, and discrimination.
 He is not distant, He is near and with all.
 Nanak, praise the true God with love.

All must perish save God who has no end or limit:—

In the first place, man issueth from his dwelling in the
 womb ;

He afterwards attacheth himself to his children, wife, and
 family.

Thy dishes of many sorts and thy varied dresses,
 O wretched man, shall assuredly pass away.

What place is that which shall ever be permanent ?

What word is that by which evil inclinations shall be
 removed ?

Even the realm of Indar must assuredly perish ;

Even the realm of Brahma remaineth not permanent ;

And even the realm of Shiv shall dissolve.

Maya with the three qualities and the demons shall
 perish.

Mountains, trees, the earth, the firmament, and the stars

The sun, the moon, wind, fire, and water,

The laws and alternations of day and night,

The Shastars, the Simritis, and the Veds,

Places of pilgrimage, demigods, temples, and books,

Rosaries, frontal marks, purely cooked victuals,

Loin cloths, prostrations, raiment, food,

Shall pass away with all men.

Race, caste, Musalmans, Hindus,

Beasts, birds, animals of different species,

All the visible creation,
And all forms of existence shall perish.

By praising and serving God real divine knowledge is
obtained,

Which ever conferreth happiness and the permanent and
true abode.

Where the congregation of the saints are absorbed in
God's praises,

And dwell for ever in the fearless city,

There is no fear, no doubt, no mourning, no anxiety,
No transmigration, no death, no birth.

There is for ever joy and the theatre of spontaneous
music.

The saints dwell there ; singing God's praises is their
sustenance.

The supreme Being hath no end or limit.

Who can describe Him ?

Saith Nanak, he to whom *God* is merciful

Shall reach the imperishable place in the company of the
saints.

He who divests himself of love of mammon shall
attain all perfection :—

He who divesteth himself of the love of mammon, is
a hero ;

He who so divesteth himself, is perfect ;

He who so divesteth himself, shall obtain greatness ;

He who so divesteth himself, shall be free from suffering.

If there is any one who so divesteth himself,

And banisheth his love of mammon, he accomplisheth
rāj jog.¹

He who so divesteth himself, shall have no fear ;

He who so divesteth himself, shall be absorbed in the
Name ;

He who so divesteth himself, shall have his thirst ex-
tinguished ;

He who so divesteth himself, shall be acceptable in God's
court ;

¹ That is, he accomplishes a great feat.

He who so divesteth himself, shall become wealthy ;
He who so divesteth himself, shall be honoured ;
He who so divesteth himself, shall become continent ;
He who so divesteth himself, shall obtain deliverance—
The advent of him who so divesteth himself, is profitable—
He who so divesteth himself, shall be stable and opulent ;
He who so divesteth himself, shall be very fortunate ;
He who so divesteth himself, shall be watchful night and day ;

He who so divesteth himself, shall obtain salvation while alive ;

He who so divesteth himself, shall lead a pure life ;
He who so divesteth himself, shall be thoroughly versed in divine knowledge ;
He who so divesteth himself, shall meditate on God—
Without so divesting himself man shall not be acceptable,
Even though he perform millions of *superstitious* ceremonies and forms of worship—

Without so divesting himself he shall be born again ;
Without so divesting himself he shall not escape from Death ;

Without so divesting himself he shall not obtain divine knowledge ;

Without so divesting himself his impurity shall not be washed away ;

Without so divesting himself everything is defilement ;
Without so divesting himself everything is an entanglement.

He to whom the Ocean of mercy is merciful,
Shall be freed and shall obtain all perfection.

He whose love of mammon is removed by the Guru,
Shall, saith Nanak, meditate on God.

He who embraces a holy life shall obtain everything that is prized :—

He who attacheth himself to God findeth a friend in everybody ;

He who attacheth himself to God hath a stable mind ;
He who attacheth himself to God feeleth no anxiety ;

He who attacheth himself to God shall be saved.

O my soul, unite thyself with God ;

Naught else shall avail thee.

Great worldly people *who think not of God*,

Are useless and ignorant.

Although God's slave be accounted of lowly birth,

Yet in his company men shall be at once saved.

Hearing God's name is equal to millions of ablutions ;

Meditating on Him is equal to millions of adorations ;

Hearing His praises is equal to millions of alms-deeds ;

Knowing His ways from the Guru bringeth millions of rewards.

Think again and again *upon God* in thy heart,

And thy love for mammon shall depart.

The immortal God is with thee ;

O man, be absorbed in thy love for Him.

Specially perform the service of Him

By serving whom all thine avarice shall depart ;

By serving whom the myrmidons of Death will not look at thee ;

By serving whom thou shalt obtain great honour ;

By serving whom thou shalt be immortal ;

Whose servant shall not be punished ;

Whose servant shall not be *even* bound¹ ;

And in whose office thine account shall not be called for.

O man, perform the service of Him

Who is in need of nothing,

Who is one though of various forms,

And at whose sight thou art ever happy.

Without remembering God man is on a level with everything that is low and base :—

He who remembereth not God, leadeth the life of a snake :²
So liveth the infidel who forgetteth the Name.

He who liveth remembering God even for a moment,
Shall live for millions of days, yea, for ever.

Cursed be the acts done without remembering God !

¹ *Bān* is understood to be for the Panjābi *banh*, binding.

² He is always bent on injuring others.

The infidel like a crow's beak dwelleth in filth :
Without remembering the Name his desires are those of
a dog.

The infidel is nameless like a prostitute's son ;
Without remembering the Name he is like a ram's horn.
The infidel uttereth falsehood and his face is blackened ;
Without remembering God's name he is like a donkey
Which wandereth about in foul places.¹
Without remembering the Name he is as a mad dog.
The covetous infidel falleth into entanglements ;
Without remembering the Name he committeth suicide.
The infidel is low ; he hath neither family nor caste.
The Guru causeth him to whom he is merciful to meet
the society of saints,

And, O Nanak, to cross over *the ocean* of the world.

The evil fate of him who forgets the Name :—

Come to me, O my God, bestow on me Thy name ;
Totally accursed be the love which is without the Name !
He who dresseth himself or eateth without invoking the
Name,

Is like a dog fallen on garbage.
Business performed without the Name
Is futile as the decorations of a corpse.
He who enjoyeth pleasures in forgetfulness of the Name,
Hath no happiness even in his dreams ; nay, his body
becometh diseased.

If man abandon the Name for any other occupation,
The whole of his false gilding shall fall off.
He who loveth not heartily the Name,
Shall go to hell even though he perform millions of cere-
monies.

He who remembereth not God's name in his heart,
Shall be bound like a thief in the realm of Death.

There might be hundreds of thousands of displays and
great profusion,

Yet without the Name they would all be vain ostentation.

¹ The donkey, like the Indian cow, sheep, and other animals, is
a foul feeder. He is used to remove filth in Indian towns.

That man repeateth God's name
To whom, O Nanak, He mercifully granteth it.

What God the Friend does for man :—

My soul longeth for that Friend,
Who forsaketh me not at the beginning, middle, or end
of my undertakings.

God's love ever accompanieth us ;
He is the Compassionate and omnipresent Cherisher.
He perisheth not, neither doth He abandon *His servant*.
Wherever I gaze, there is He contained.
He is beautiful, skilful, clever, the Giver of life ;
He is brother, son, father, and mother ;
He is the support of my life and soul ; He is my capital.
Dwelling in my heart He hath made me love Him.
He hath cut off mammon's chains,
And, beholding me with a favourable eye, made me His
own.

By ever remembering God all diseases are healed,
And by meditating on His feet all happiness enjoyed.
The all-pervading Being is ever fresh and youthful ;
He is the companion and protector of man whether at
home or abroad.

Saith Nanak, the saint who knoweth God's dignity
Hath obtained from Him the Name for all his *wealth*.

The man who knows not God passes his life in
pleasures, worldly love, and pride, and cannot obtain
salvation :—

Through pleasures, social gatherings, and the gratification
of evil passions, man, blind that he is, knoweth not God.

His whole life passeth away saying, ' I hoard, I earn ;
I am a hero, I am distinguished ; no one is equal to me ;
I am young, religious, of good family ' ; thus pride enter-
eth his heart,

And he forgetteth it not until death, so entangled is he
in his boastful ¹ intellect.

¹ *Bādh* ; some read *bāl*, and translate—A man is entangled by his
intellect from youth, and forgetteth not pride till his death.

He resigneth *his wealth* to his brothers, friends, kinsmen, and companions who survive him.

The desire to which the mind is attached becometh supreme at the last hour.

If man perform purifications through pride, he becometh bound by such entanglements.

O merciful God, show mercy that Nanak may become the slave of Thy slaves.

GAURI CHHANT

Man should consider how to obtain God's favours:—

Hear, my companions, let us join and make efforts to please God the Bridegroom ;

Through the saint's spell let us abandon pride and through the philtre of devotion fascinate our Spouse.

O my companions, once He cometh into our power, He will not again forsake us ; this is a good custom of the Lord.

Nanak, God will make us pure and dispel the fear of old age, death and hell.

Hear, my companions, this is a good course ; let us adopt it.

Having withdrawn from worldly cares let us sing God's praises with composure and devotion.

Our troubles and difficulties shall depart, our doubts be dispelled, and we shall obtain the reward our hearts desire.

Nanak, let us meditate on the name of the supreme and omnipresent God.

O my companions, I have ever desired to devote myself to God ; may He grant my desires !

Having renounced the world I thirst for a sight of His feet ; I look for them everywhere.

To find the omnipresent Being I will trace His tracks in the company of the saints.

Nanak, the holy men who have found the Giver of comfort are very fortunate.

O my companions, I now dwell with my beloved Spouse ; and my soul and body have become attached to Him.

Hear me, O my companions, I sleep well since I have found my Beloved.

I have lost my doubts, I have obtained peace and rest ;
the Lord hath appeared unto me, and the lotus of my heart
hath blossomed.

I have found my Husband, the Lord, the Searcher of
hearts ; O Nanak, my married state shall never cease.

THE BAWAN AKHARI¹

OR ACROSTIC

The divine Guru is my mother, the divine Guru is my
father², the divine Guru is my lord and Supreme God ;

The divine Guru is my companion and dispeller of spiritual
ignorance, the divine Guru is my relation and my brother ;³

The divine Guru is the giver and the teacher of God's
name, the divine Guru hath the spell that cannot be counter-
acted ;⁴

The divine Guru is peace, truth, the image of wisdom ;
the divine Guru is a philosopher's stone by touching which
man is saved ;

The divine Guru is a place of pilgrimage, his divine
knowledge a lake of nectar, by bathing in which the Illimit-
able is obtained ;

The divine Guru is the Creator, the remover of all sin,
the divine Guru is the purifier of the impure ;

¹ The words *bāwan akhari* mean the fifty-two letters of the Sanskrit language. A similar number of words of religious meaning or significance is introduced and expounded. The intention was that their initials should be in the order of the Sanskrit letters, but, for some hitherto unexplained reason, the projected arrangement was not adhered to. The Sloks of the Bāwan Akhari are of general religious import ; it is in the Pauris the words chosen for exposition are found. The Bāwan Akhari consists altogether of fifty-five Sloks and Pauris.

² In India the mother is placed first. In English, following the Greek idiom, precedence is given to the father.

³ *Sahodara*, from *sah*, the same, and *udar*, the womb. Compare the Greek *adelphos* and its ordinary derivation from *a*, and *delphus*, the womb.

⁴ *Mant nirodhara*. The gyānis translate—the spell most potent to save. It is, however, the Sanskrit *niruddhār mantar* as translated in the text.

The divine Guru is from the beginning, from the beginning of time, and in every age ; the divine Guru is the spell of God's *name* by the utterance of which man is saved.

O God, mercifully bring me—foolish and sinner that I am—into the company of the Guru, so that by clinging to him I may be saved.

Nanak boweth to the divine Guru, the true Guru, the Supreme Brahm, the Supreme God.

SLOK I

God Himself created and caused *men* to act ; He Himself is capable of acting.

Nanak, there is one pervading God ; there neither was nor shall be another.

PAURI I

O A M. I bow to the one God, and to the saint the true Guru.

The Formless One is the beginning, the middle, and the end.

He Himself is rest, He Himself hath His seat in bliss ;

He Himself heareth His praises ;

He Himself created Himself ;

He is His own father, His own mother ;

He Himself is small, He Himself is large—

Nanak, His play cannot be understood.

O God, compassionate to the poor, be merciful,

That my heart may become the dust of the saints' feet.

SLOK II

The one God is without form and yet with form ; He is without qualities and yet possesseth all qualities.

Define the one God as one, Nanak, and the one God as manifold.

PAURI II

O A M. The one God, the great Guru, created all things ;¹
He hath strung them all on one string.²

¹ *Akār*. Literally—forms, bodies.

² So that they may be in His power.

The three qualities are separately diffused.

Instead of possessing no attributes God now appeareth possessing all attributes.

He made creation of all forms ;

From the increase of mental desires resulteth transmigration ;

He Himself is free from both birth and death.

Nanak, He hath no end or limit.

SLOK III

They are rich and fortunate who possess the hoard of the truth and the stock-in-trade of *God's name*.

Nanak, the true and pure *Name* is obtained from the saints.

PAURI III

S. True, true, true is He ;

There is nothing separate from the True Being.

It is he whom He putteth into his asylum who obtaineth *His protection*,

Remembereth Him, singeth His praises, and causeth others to hear them :

Doubt and error in no way enter him ;

His glory appeareth manifest.

Nanak is ever a sacrifice unto the holy man

Who attaineth to this distinction.

SLOK IV

Why art thou crying out for wealth ? All worldly love is false.

All they who are without the Name, Nanak, are as dust.

PAURI IV

D H. The dust of Thy servant's feet is pure, *O God* ;

Blest are they whose souls desire it ;

They want not wealth, they desire not even paradise ;

They are fascinated with the love of the very Dear One, and the dust of the saint's *feet*.

Why should worldly affairs affect those

Who forsake not the one God or go elsewhere *to worship* ?

He in whose heart God hath put the Name,
O Nanak, is a perfect saint of God.

SLOK V

It is not by *adopting* various religious garbs or by knowledge or meditation, or by obstinacy that God is obtained by any one :

Saith Nanak, he to whom God is merciful is a saint and possessor of divine knowledge.

PAURI V

N G. Divine knowledge consisteth not in words uttered by the mouth,

Nor *in extracting* different species of arguments from the Shastars.

He possesseth divine knowledge in whose heart God is firmly fixed ;

It is not by discussion he becometh capable.

He who is strict in his obedience to God's order possesseth divine knowledge ;

Heat and cold are all the same to him.

The possessor of divine knowledge, to whom God extendeth mercy,

Meditateth on God, O Nanak, under the Guru's instruction.

SLOK VI

Men come into the world, but without knowing God they are as beasts and cattle.

Nanak, the holy man, on whose forehead such destiny hath been written, knoweth God.

PAURI VI

The foetus reversed in the pit of the womb performeth penance,

And continueth to remember God at every breath.

Man then cometh into this world to meet the one God,

But fascinating Maya fascinateth him at his birth.

He becometh entangled with what he must abandon,

And in his soul forgetteth the Giver.
 He to whom Thou showest favour, O Lord of the earth,
 Will not forget Thee, *saieth* Nanak, either here or there.¹

SLOK VII

Man is born by God's order, he dieth by God's order, no
 one is exempt from His order ;
 Transmigration is at an end for him, Nanak, in whose
 heart God abideth.

PAURI VII

This soul hath dwelt in many wombs ;
 Immersed in sweet illusion it was entangled in them ;
 This illusion hath reduced the world ² to subjection,
 And infused a love for itself into every heart :
 O my friend, tell us of some device
 By which we may escape this dangerous illusion.
 Maya approacheth not him,
 O Nanak, whom God mercifully associateth with the
 saints.

SLOK VIII

God Himself hath appointed good and bad acts for man
 to perform ; ³
 But man the brute indulgeth in pride ; Nanak, what can
 he do without God ?

PAURI VIII

It is God alone who causeth *man* to act ;
 It is He Himself who diffuseth demerits and merits.
Man performeth the duties of the station in which God
 hath placed him in this world,
 And receiveth what God conferreth upon him.
 No one knoweth God's limit ;
 It is only what He doeth that occurreth.

¹ Either in the womb or after birth. Others translate—Either in this world or the next.

² *Trigun*. Literally—the three qualities which prevail in the world.

³ Also translated—Man doeth good and evil according to destiny, as God Himself hath ordained.

It is from Him alone the whole creation hath proceeded.
Nanak, He Himself is the arranger.

SLOK IX

Man continueth to love women, pleasures, and the tumult
of the passions, *things fleeting* as the dye of the safflower.¹

Nanak, take God's protection and thy selfishness shall
depart.

PAURI IX

O my soul, the more thou lovest anything except God,
the greater thine entanglements.

The apostates do the very things which in every way
hinder their emancipation.

They who while practising pride continue to perform
ceremonial works, bear a crushing load :

When there is no love for the Name such works are sinful.

They who are in love with delicious Maya are bound by
Death's rope ;

Deluded by error they know not that God is ever with
them ;

They shall not be acquitted when their accounts² are
examined : a mud wall can never be clean.

He to whom God giveth knowledge, O Nanak, becometh
holy and his understanding pure.

SLOK X

They who associate with the saints and who are dyed
with the deep dye of the one God's love,

O Nanak, shall have their fetters cut off.

PAURI X

R. Dye this heart of thine *with God's love* ;

Repeat God's name with thy tongue,

So shall no one address thee rudely in God's court :

Every one shall honour thee, saying, ' Come, sit down.'

In that palace thou shalt obtain thy dwelling

¹ Also translated—Which are fleeting as the dye of the safflower and
bitter as poison.

² Also translated—It is not by counting prayers said or actions done.

Where there is no transmigration or destruction.
 God's wealth is in the house of him,
 Nanak, on whose forehead such destiny was recorded in
 the beginning.

SLOK XI

The sins of covetousness, falsehood, and worldly love are
 committed by the foolish and the blind ;
 Slaves of Maya, O Nanak, they love an offensive smell.¹

PAURI XI

L. They are entangled and steeped in the juice of evil
 passions ;
 They are intoxicated with the wine of mental pride and
 worldly love ;
 And from this worldly love resulteth transmigration.
 As God ordereth so man acteth.
 There is no one imperfect and no one perfect ;
 There is no one wise and no one foolish.
 Where God appointed men there they perform their duties.
 Nanak, the Lord is always unaffected by *mundane affairs*.²

SLOK XII

My darling God, the Lord of the earth, is deep, profound,
 and unfathomable ;
 Nanak, there is none like unto Him, He is unconcerned.

PAURI XII

L. There is none equal to Him ;
 He Himself is the only one, there shall be none other ;
 He is now and ever hath been ;
 No one hath found His limit ;
 He is contained as fully in an ant as in an elephant ;
 He is famous, known everywhere :
 He to whom He hath given His love
 Repeateth His name, O Nanak, under the Guru's instruc-
 tion.

¹ That is, evil deeds.

² That is, men are placed in the world according to their good and bad acts in previous birth, and not by God's special interference.

SLOK XIII

He who hath tasted the savour of God naturally enjoyeth His love.

Nanak, blessed is the advent of such into the world ; he is acceptable *to God*.

PAURI XIII

Deem fortunate the birth of him
Whose tongue repeateth God's praises ;
He goeth and sitteth with the saints,
And night and day meditateth on the Name with love.
He to whom God showeth compassion and mercy,
Is at his birth endued with the Name ;
He has been born once, but shall not again enter the womb ;

Nanak, he shall be absorbed in the sight of God.

SLOK XIV

Nanak, be absorbed in the Name by the repetition of which the heart becometh happy, worldly love is erased,
And there is an end to pain, sorrow, and longing for earthly pleasures.

PAURI XIV

Y. Rid thyself of evil inclinations and duality ;
Relinquishing them sleep in peace and composure.
Y. Go and take the protection of the saints,
By whose assistance thou shalt cross *this* terrible ocean.
Y. He who taketh the one Name and stringeth it in his heart,
Shall not be born again.

Y. By the support of the Guru thou shalt not lose thy *human* birth.

Nanak, he in whose heart the one God dwelleth hath obtained happiness.

SLOK XV

He who is our friend in this world and the next, dwelleth within our souls and bodies.

The perfect Guru teacheth us, O Nanak, to utter God's Name continually.

PAURI XV

Night and day remember Him who will in the end be thy helper.

These worldly pleasures only last for a few days ; every one must leave them and depart.

Who hath a mother, father, son, daughter,

Home, or wife ? Thou canst take none of them with thee.

Amass such things as are not perishable,

So shalt thou depart to thine own home with honour.

They who in this Kal age sing God's praises in the company of the saints,

O Nanak, shall not come again *into the world*.

SLOK XVI

Though one be very beautiful, of high birth, wise, a divine in words, and wealthy,

Yet shall he be deemed as dead, O Nanak, if he have no love for God.

PAURI XVI

N G. Even though man be versed in the six Shastar systems,

And perform the exercises of purak, kumbhak and rechak ;¹

Even though he practise divine knowledge, meditation, pilgrimages, and ablutions,

Only eat food cooked by himself, live apart from human contact and dwell in the forest ;

Yet if he feel no love for God's name in his heart,

Every act of his shall only be brief.

Superior to him deem thou the pariah,

O Nanak, in whose heart God dwelleth.

¹ These are exercises in the Jog religious system. *Pūrak*, inspiration, is closing the right nostril and drawing up air through the left ; *kumbhak*, suspension, stopping the mouth and closing both nostrils ; and *rechak*, expiration, through the right nostril.

SLOK XVII

Man wandereth about in the four quarters and the ten¹ directions of the world bearing the mark of deeds done.

Weal and woe, deliverance and transmigration, Nanak, are according to man's written record.

PAURI XVII

K. God is the Creator and cause of everything ;

No one can efface that written record ;

What God once doeth cannot be altered ;²

The Creator erreth not.

To one He Himself pointeth out the right way ;

Another He causeth to wander sorrowfully in the wilderness ;

He playeth His own play.

Whatever He giveth, Nanak, man receiveth.

SLOK XVIII

Various and countless people, O Nanak, repeat God's name.

Men eat, spend, and enjoy³ themselves, but God's store-houses fail not *them*.

PAURI XVIII

K H. With that all-powerful One there is no stint ;

He continueth to give what *He deemeth right* to give, wheresoever man may go.

The wealth of the Name is the treasure from which the saints spend ; it is their capital.

With patience, humility, joy, and composure they continue to repeat God's praises.

They to whom God is merciful sport and enjoy themselves.

They who have God's name for their wealth in their homes are ever wealthy and of good report.

¹ The four cardinal points, the four intermediate points, heaven above, and earth below.

² Literally—nothing occurs twice.

³ Men enjoy themselves and in doing so squander.

They on whom God looketh with favour suffer not trouble, or pain, or torture ;¹

Nanak, they who are pleasing to God are successful.

SLOK XIX

Calculate and consider in thy mind that men must assuredly depart.

The desire for transitory things is effaced by the Guru's instruction ; only in the Name is there health.

PAURI XIX

G. Sing God's praises at every breath and ever repeat His name.

Why repose confidence in thy body ? Delay not, my friend ;

There is no reliance on childhood, youth, or old age :

The time is not known when the noose of Death will fall upon thee.

Behold the wise, the meditative, and the clever ; *even* they remain not here.

The fool clingeth to the things which the rest of the world leaveth behind.

He on whose forehead such destiny hath been written, continueth to remember God by the Guru's favour.

Nanak, fortunate is her advent who is the spouse of the Beloved.

SLOK XX

I have searched all the Shastars and Veds ; they tell of nothing save this,

That the one God was in the beginning, in the beginning of time, is now, Nanak, and ever shall be.

PAURI XX

G H. Put this into thy heart that there is none but God ;

There was none, and there shall be none : He is everywhere contained.

¹ The torture inflicted by the god of death.

Thou shalt be absorbed¹ in Him, O man, when thou enterest His asylum.

In the Kal age the Name is the real atonement for sins.

After toiling and moiling in superstitious exercises many regret it ;

Without devotion to God how can stability be obtained ?

He to whom the divine Guru gave the great nectareous essence,

Hath stirred it up, O Nanak, and drunk it.

SLOK XXI

God has counted and fixed for man all his days and breathings ; these cannot be increased or diminished the length of a sesame seed ;

Nanak, they who desire to live on in error and worldly love are fools.

PAURI XXI

N G. Death shall seize him who hath fallen away from God.

He seeth not God who dwelleth in his heart, and he shall suffer many transmigrations.

Divine knowledge and meditation shall come to him

To whom God mercifully granteth them.

No one shall be emancipated by making calculations ;

The frail pitcher shall burst at last.

Only they who utter God's name their lives long really live ;

They become distinguished, Nanak, and not obscure.

SLOK XXII

In thy heart meditate on God's lotus feet, and its inverted lotus shall bloom.

God Himself will appear, O Nanak, under the saints' instruction.

PAURI XXII

C H. Blest, blest that day and auspicious that conjuncture
When I cling to the Guru's lotus feet.

¹ Also translated—thou shalt be saved.

After wandering in the four corners and the ten directions
of *the globe*,

I through the favour of God obtained a sight of him.

Through excellent meditation all duality is removed ;

My mind hath become pure by association with the
saints.

Nanak, he to whose eyes the salve of divine knowledge
hath been applied,

Shall forget his anxieties and behold the one God.

SLOK XXIII

The breast becometh cool and the heart happy by singing
the chant of God's praises ;

Show such mercy, O God, that Nanak may become Thy
slave of slaves.

PAURI XXIII

C H H. We are Thy slave-boys.

Yea, we are the water-carriers of the slave of Thy slaves.

C H H. We are the dust of Thy saints' feet :

Show us Thy mercy, O God.

We have abandoned all devices and stratagems,

And propped up our souls with the prop of the saints.

The puppet of ashes whom the saints assist

Shall, Nanak, obtain the supreme state.

SLOK XXIV

Man is greatly elated by his strength and power, and
thereby diseaseth his frail body ;

Through his pride he is entangled, Nanak, but the Name
will release him.

PAURI XXIV

J. When a man thinketh something of himself,

He is caught like a parrot in a trap ;

When he thinketh he is a saint and possessed of divine
knowledge,

God will show him no respect whatever in the next
world ;

When he thinketh he is a preacher,

He *merely* roameth over the earth like a trader.
 He who removeth his pride by association with the saints
 O Nanak, meeteth God.

SLOK XXV

Rise at dawn, utter the Name, *yea*, night and day worship
God ;

Thus shalt thou feel no anxiety, Nanak, and all thy
 troubles shall vanish.

PAURI XXV

J H. By occupying thyself with God's name
 All thy griefs shall be effaced.

The perverse man whose heart feeleth worldly love
 Shall die in excessive grief.

O my soul, when thou hearest the ambrosial word in
 the company of saints,

Thine impurities and sins shall depart.¹

Nanak, from him to whom God is merciful,

Lust, wrath, and other evil passions shall depart.

SLOK XXVI

Though you make efforts of various kinds, you shall not
 have eternal life, my friends.

You shall have eternal life, *saith* Nanak, if you repeat
 God's name with love.

PAURI XXVI

N Y. Know for a certainty that *these bodies of yours*
 which you love shall perish.

Even though you make calculations, you cannot count
 how many have departed.

Whatever you behold shall perish ; to what shall you
 attach yourselves ?

Know this in your hearts as certain that love of the
 world is false.

He who knoweth this is a saint and removed from error.

Him with whom God is pleased, He extricateth from the
 blind well.

¹ Literally—shall drop or fall off as leaves from trees.

He whose arm is omnipotent is able to create the world—
Nanak, praise Him who uniteth *the soul with Himself*.

SLOK XXVII

By serving the saints the bonds of transmigration are broken, and man obtaineth rest :

Nanak, may I never forget the sovereign God, the treasury of excellences !

PAURI XXVII

Serve the one God to whom no one appealeth in vain ;
If He dwell in thy soul, body, mouth, and heart, thou shalt obtain whatever thou desirest.

He to whom the holy man is kind, shall obtain the service *by which God's court shall be won*.

If God be compassionate thou shalt abide in the company of the saints—

I have searched in many lands, but *found* no happiness without the Name.

The ministers of Death shall recede from him who joineth the society of the saints ;

Again and again I sacrifice myself to the saints,
Through whom, O Nanak, the sins of old are blotted out.

SLOK XXVIII

They with whom God is pleased are not stopped at His gate ;

Supremely blest are they, Nanak, whom God hath made His own.

PAURI XXVIII

T H. He who having abandoned all else attacheth himself to the one God,

Afflicteth no one's heart.

They who are buffeted by worldly love are dead,
And find nowhere comfort.

They who abide in the company of the saints are refreshed ;

The ambrosial Name is sweet to their souls.

The soul of the man who pleaseth his Lord,

O Nanak, becometh refreshed.

SLOK XXIX

Prostrations and obeisance many times to Thee, *O God*,
who possessest all contrivances and art omnipotent !

Reach me Thy hand, *O God*, *saith* Nanak, and save me
from wavering.¹

PAURI XXIX

D. *O my soul*, this is not thy dwelling ; know that Place ²
where thy dwelling is ;

Learn from the Guru's instruction the way to that
dwelling.

Man undergoeth toil to erect a dwelling here

Which will not go an inch with him.

He on whom the omnipotent God looketh with favour,

Knoweth the way to that dwelling.

That dwelling is permanent and true, and is obtained in
the company of the saints ;

Nanak, they who find it waver not.

SLOK XXX

When Dharmraj beginneth to smite, none can restrain
him :

Nanak, they who repeat God's name in association with
the saints shall be saved.

PAURI XXX

D H. Why goest thou about searching ? search in thine
own heart.

God dwelleth with thee ; why wanderest thou from forest
to forest ?

Throw down thy heap of terrible pride in the company
of the saints ;

So shalt thou find rest, abide in peace, and be blest with
the sight of God :

He in whom that heap is, shall be born and die, and
suffer the pain of the womb ;

¹ This slok is recited by Sikh minstrels when they begin to sing,
and also by readers of the Granth Sahib on opening it.

² That is, God.

He who is steeped in worldly love and entangled with egotism shall come and go.

I have now gradually fallen under the protection of the saints ;

God hath cut the meshes of sorrow, Nanak, and united me with Himself.

SLOK XXXI

Where the saints ever repeat God's name and praises—

Dharmraj saith, 'Approach not there, O my ministers : if you do, neither you nor I shall escape.'

PAURI XXXI

N. He who conquereth his own heart is victorious in the battle ;

He who dieth fighting with his pride and worldly love is blest ;¹

He who effaceth his pride² shall under the perfect Guru's instruction be dead while alive ;³

He shall conquer his heart, meet God, and obtain a robe of honour for his bravery ;

He shall consider nothing his own ; the one God shall be his prop and support ;

He shall continue night and day to remember the supreme and infinite God ;

He shall so act as to make his heart the dust of all men's feet ;

He shall understand God's order, be ever happy, Nanak, and obtain what was destined for him.

SLOK XXXII

I will devote my body, soul, and wealth to him who causeth me to meet God ;

Nanak, my doubts and fears shall then be dispelled, and Death shall no longer look for me.

¹ *Bhādu*, blest, happy, from the Sanskrit *bhaddra*. It may, however, be a corruption of the word *bahādur*, brave, a hero. If *so sobha du hoi* be read, the translation will be—He shall be honoured in both worlds.

² *Mani*, to consider things as one's own.

³ This is explained to mean that he will be very humble.

PAURI XXXII

T. Love Him who is the treasury of excellences, the sovereign God ;

Thou shalt then obtain the fruit thy heart desireth, and thy yearning shall depart.

He in whose heart the Name dwelleth, shall have no fear on the road to death ;

His understanding shall become enlightened ; he shall obtain salvation and a place in God's court.

Nor wealth, nor mansion, nor youth, nor empire shall depart with thee.

In the company of the saints continue to remember *God's name* ; it is this that shall avail thee.

There shall be no more burning when God Himself removeth thy fever ;

Nanak, God Himself protecteth us ; He is our mother and father.

SLOK XXXIII

The perverse have grown weary of their various toils, *yet* they are not satisfied and their thirst is not allayed ;

They shall die in the midst of their hoarding, Nanak, and their wealth *shall* not *depart* with them.

PAURI XXXIII

T H. None is permanent ; why stretchest thou thy feet forward ? ¹

In thine efforts after wealth alone thou committest great fraud and deceit ;

Thou toilest to fill thy purse, O fool, and then fallest down weary :

At the last moment that shall not avail thy soul.

Thou shalt obtain permanence ² by worshipping God and accepting the saints' instruction.

¹ A metaphor from the quarrels of Indian landowners. On a disputed plot one claimant puts his foot forward, his opponent does the same. In the text the expression means to bring everything within one's grasp.

² Thou shalt no more wander in transmigration.

Ever love the one God—that is the true love.

He is the cause of causes ; all contrivances are in His hand alone.

We remain at the posts to which Thou, *O God*, hast appointed us ; *saith* Nanak, the creature is helpless.

SLOK XXXIV

His slaves have seen the one God who giveth everything ;
They continue to remember Him at every breath ; Nanak,
a sight of Him is their support.

PAURI XXXIV

D. The Giver is one ; He giveth to all ;
In His giving there is no stint ; innumerable are His full
storehouses.

The Giver liveth for ever.

O my foolish mind, why forgettest thou Him ?

No man is at fault, my friend ;

It is God who forged the fetters of Maya's illusion.

The holy men whose pain He Himself removeth

Shall, O Nanak, be satisfied.¹

SLOK XXXV

O my soul, grasp the prop of the one God, lay aside thy
hopes in others ;

Ponder on the Name, and thine affairs shall succeed.

PAURI XXXV

D H. If thou abide with the saints the wanderings of
thy heart shall then cease ;

If God Himself bestow mercy from the beginning, the
mind shall become enlightened,

They have the true capital and are the true traders,

Whose stock-in-trade is the Name and who deal in God.

Patience, glory, and honour are for him

Who attentively heareth God's name.

The holy man in whose heart *God* is contained

Shall, O Nanak, obtain greatness.

¹ This pauri is repeated as a grace before meals.

SLOK XXXVI

Nanak, the perfect Guru hath taught that for him who,
in the company of the saints,

Repeateth the Name with his tongue and with love in
his heart, there is no hell.

PAURI XXXVI

N. They in whose souls and bodies the Name abideth
Shall not fall into hell.

They who under the Guru's instruction repeat the Name,
which is a treasure,

Shall not perish by the poison of mammon.

No refusal awaiteth him

To whom the Guru hath given the spell of the Name.

God's *name* which is full of nectar is the treasury of
wealth :

Nanak, unbeaten musical instruments sound for him *who*
repeateth it.

SLOK XXXVII

When I abandoned deceit, worldly love, and sin, the
great Supreme Being preserved mine honour :

Nanak, adore Him who hath no end or limit.¹

PAURI XXXVII

P. The sovereign God is beyond estimate ; His limit
cannot be ascertained ;

He is the purifier of sinners, and inaccessible.

Millions of sinners who meet the saints

And repeat the ambrosial Name become pure.

He whom Thou Thyself preservest, O Lord of the earth,

Loseth all deception, fraud, and worldly love.

God is emperor ; He alone *is entitled to* the umbrella
over His head :

Nanak, there is no other sovereign.

SLOK XXXVIII

By restraining the mind *Death's* nooses are cut, trans-
migration is at an end, and victory obtained.

¹ Sikhs repeat this couplet when tying on their turbans.

Nanak, permanence is obtained from the Guru and transmigration effaced for ever and ever.

PAURI XXXVIII

P H. O soul, thou hast returned after long wanderings ;
In this Kal age thou hast obtained a *human* body so difficult to obtain ;

Thou shalt not again have the present opportunity.
Repeat God's name, then *Death's* noose shall be cut away,
And there shall be no transmigration for thee.
Utter *the name of the* one God ; that is the *real* utterance.
Have mercy, O God the Creator,
And unite poor Nanak with Thyself.

SLOK XXXIX

Hear Thou my supplication, Supreme Being, compassionate to the poor and Lord of the earth—

Nanak, the dust of the saints' feet is to me comfort, wealth, great enjoyment, and pleasure.

PAURI XXXIX

B. It is he who knoweth God who is a Brahman ;
He is a Vaishnav who is pious, and accepteth the pure religion.

He is a hero who effaceth his wickedness :

Nothing evil may approach him.

Man is bound by the fetters of his own pride,

And yet, blind that he is, he imputeth blame to others.

Discussion and subterfuges are all of no avail.

O God, he whom Thou causest to know Thee, *saith* Nanak, knoweth Thee.

SLOK XL

Heartily worship God who is the destroyer of fear and the remover of sin and sorrow ;

He in whose heart He dwelleth through the companionship of the saints shall never again, O Nanak, wander *in transmigration*.

PAURI XL

B H. Dispel thine errors ;
 This world is all a dream.
 In error are demigods, goddesses, and gods ;
 In error are Sidhs, Strivers, and so is Brahma ;
 In mazes of error man is ruined.
 This world is difficult to cross and very dangerous.
 The pious who have effaced error, fear, and worldly love,
 Shall, Nanak, obtain supreme happiness.

SLOK XLI

Through wealth the mind wavereth in many ways and
 becometh entangled ;

He whom Thou, O God, preservest from asking for it,
saith Nanak, loveth the Name.

PAURI XLI

M. He who asketh is silly ;
 The Bestower who is wise continueth to bestow :
 What God giveth *He giveth* once for all.
 O foolish man, why callest thou aloud ?
 When thou prayest, thou prayest for worldly things,
 From which happiness resulteth to no one.
 If thou pray for anything, then pray for the one God,
 By whom, *saith* Nanak, thou shalt be saved.

SLOK XLII

Their wisdom is perfect and they are distinguished in
 whose hearts is the perfect Guru's instruction ;
 Nanak, they who know their God are fortunate.

PAURI XLII

M. He who knoweth *God's* secret
 Is satisfied on meeting the company of the saints ;
 He deemeth woe and weal as the same ;
 He is exempted from entering hell or heaven :
 The man who knoweth God's secret dwelleth in the world,
and yet is apart from it ;

He is, *as it were*, the eminent being who filleth every heart.¹

He who is not entangled by mammon,
Nanak, hath found happiness in God's love.

SLOK XLIII

O my friends, allies, and adherents, hear me—there is no emancipation without God :

Nanak, he who falleth at the Guru's feet hath all his fetters cut away.

PAURI XLIII

Y. Though man make efforts of many kinds,
How far can he succeed without the one Name ?
The efforts by which emancipation is obtained,
Are made in the company of the saints.
The salvation which every one holdeth to,
Cannot be obtained without the repetition of God's name :
God is capable of giving salvation.

O Master, preserve us men without merits.

Nanak, that man's intellect becometh enlightened,
Whom *God* Himself instructeth in thought, word, and deed.

SLOK XLIV

Think of thyself ; be angry with no one ;
Abide humble in the world, Nanak, and through God's favour thou shalt be saved.

PAURI XLIV

R. Become the dust of every one's feet ;
Abandon pride, and *the sins* to thy debit shall be blotted out.

Thou *shalt be victorious* in the struggle, O brother, and acceptable in *God's* court,

If under the Guru's instruction thou fix thine attention on God's name,

Thy sins shall gradually be blotted out

¹ Also translated—He enjoyeth the happiness of God who filleth every heart.

By the perfect Guru's peerless word.

Nanak, they on whom God and the Guru have conferred favours,

Are dyed with the love of *God's* name and intoxicated with its savour.

SLOK XLV

The diseases of covetousness, falsehood, and the other deadly sins infest this body ;

But the pious who drink *the medicine* of God's nectar, O Nanak, shall be healed.

PAURI XLV

L. He, *O God*, to whom Thou administerest medicine, Is at once cured of his sorrows and pains.

That medicine is the Name ; whosoever heartily loveth it Shall not even dream of disease.

The medicine of God's *name* is in every heart, my brethren. Except the perfect Guru no one knoweth how to prepare it.

He whose way of life the perfect Guru hath appointed, O Nanak, shall never again sicken.

SLOK XLVI

God is everywhere, there is no place without Him ;

He is with thee, Nanak, whether thou art at home or abroad ; what concealest thou from Him ?

PAURI XLVI

W. Bear not enmity to any one—

God is contained in every heart ;

He is contained in sea and land ;

By the favour of the Guru some rare person singeth *His praises*.

Enmity and jealousy shall depart from the heart of him

Who under the Guru's instruction heareth God's praises.

Nanak, he who under the Guru's instruction repeateth God's name,

Shall be released from all caste and *caste* marks.

SLOK XLVII

The stupid and ignorant infidel passeth his life in egoism ;
In agony he dieth as one thirsty, O Nanak, and *thus*
obtaineth his deserts.

PAURI XLVII

R. He who by association with the saints worshippeth the
Name,

Which is the essence of religious acts, shall not engage
in strife.

He in whose heart the Beautiful One dwelleth,
Shall have his strife erased and ended.

It is the ignorant perverse man, in whose heart
The sin of pride dwelleth, who harboureth strife.

Nanak, when the holy man instructeth,
All strife ceaseth in a moment.

SLOK XLVIII

O my soul, grasp the protection of the holy man ; lay
aside thy phrases and devices :

The Guru's instruction, Nanak, dwelleth in the heart of
him on whose forehead good fortune *was written*.

PAURI XLVIII

S H. Weary of repeating the Shastars, the Simritis, and
the Veds,

We have now, *O God*, entered Thine asylum.

In my researches I have come to this conclusion,

That without worshipping God there is no deliverance.

We constantly make mistakes ;

Thou art omnipotent, infinite,¹ and illimitable.

O Compassionate One, protect us who have fallen under
Thy protection !

Saith Nanak, O God, we are Thy children.

SLOK XLIX

When pride is erased, happiness resulteth, the mind and
body are healed,

¹ Literally—innumerable.

Nanak, and He who is worthy of praise becometh manifest.

PAURI XLIX

K H. Thoroughly praise God
 Who in an instant can fill to the brim what is empty.
 When a mortal is thoroughly humble,
 He night and day repeateth *the name* of the eternal God.
 The Lord giveth happiness to those who please Him.
 The infinite supreme Being is so potent,
 That He can in a moment pardon numberless sins :
 Nanak, the Lord is merciful.

SLOK L

Verily I say unto thee, hear me, O my soul, fall under
 the sovereign God's protection ;
 Cast aside all thy phrases and devices, Nanak, and *God*
 will unite thee with Himself.

PAURI L

S. O silly man, lay aside devices :
 The Lord is not pleased with tricks and orders.¹
 Even though thou practise a thousand forms of cleverness,
 Not one shall avail thee.²
 Day and night repeat His *name*,
 O my soul, which will go with thee.
 He whom *God* Himself applieth to the saint's service,
 Nanak, shall never feel unhappy.

SLOK LI

Happiness resulteth from uttering God's name and keeping
 it in mind.

Nanak, God provideth all things, and is everywhere equally
 contained.

¹ Ordering God in a familiar manner to grant worldly favours, such as to send rain, heal sickness, provide sons for parents, &c.—a practice of Brāhmans.

² Literally—not one of them shall go with thee.

PAURI LI

Lo ! God filleth the hearts of all—

Men are continually born, but the Guru's wisdom destroyeth their pain.¹

He is happy who hath escaped from pride ; where there is no pride there is God.

By the power of the company of the saints the pain of birth and death is removed.

God becometh merciful to those who, by association with the saints,

Lovingly fix the name of the compassionate One *in their hearts*.

Nanak, everything hath proceeded from God ;

Without Him no one hath accomplished anything.

SLOK LII

Looking to his account man shall never be released² *since* he erreth every moment.

Saith Nanak, O Thou Pardoner, pardon us and save us.

PAURI LII

Man is disloyal and a sinner ; he is a stranger *to God* and of little wisdom ;

He knoweth not the Essence *of all things*, who gave him soul, body, and happiness.

For the sake of worldly gain he goeth searching in every direction ;

God, the Giver, the Bestower, he treasureth not in his heart for an instant.

Greed, falsehood, sin, worldly love, these things he harboureth in his heart.

He passeth *his life* with great adulterers, thieves, and slanderers.

If pleasing to Thee, *O God*, pardon the counterfeit along with the genuine.

¹ This and the preceding line are also translated—

God filleth the hearts of all, and will ever and ever do so ;

He is the destroyer of sorrow and greatly wise.

² Man's account with God is always on the debit side.

Saith Nanak, O supreme God, if it please Thee, stones shall float on water.

SLOK LIII

Eating, drinking, playing, and laughing have we wandered in many births ;

O God, rescue us from the terrible ocean, *prayeth* Nanak ; we rely on Thee.

PAURI LIII

Having both enjoyed and suffered the pain of many births, we have returned *as human beings*.

Troubles are removed by meeting the holy man, and being absorbed in the true Guru's instruction.

Man adopting contentment amasseth truth, and liveth upon the ambrosia of the Name.

Genuine is the mercy of God ; I have found my haven in joy and happiness.

My cargo hath safely arrived ; *I have had great* profit, and I return home with honour.

Genuine is the consolation the Guru gave me ; I have met God on my return.

God Himself acted and acteth ; *He was* in the beginning and *shall be* in the end.

Nanak, praise Him who is contained in every heart.

SLOK LIV

O Ocean of mercy, compassionate God, we have entered Thine asylum.

Nanak is happy in giving the one word ¹ God a place in his heart.²

PAURI LIV

God holdeth the three worlds by letters ;

Through letters the Veds are studied ;

¹ *Akhar*. Literally—a letter. There is however a pun on the word. It also means indestructible, from the Sanskrit *a* negative, and *kshar*, destruction.

² This slok and pauri LV are sung by the Sikhs on the conclusion of the intonement of a passage from the Granth Sāhib.

Through letters the Shastars, the Simritis, and the Purans ;

Through letters hymns, discourses, and sermons ;

Through letters is the way of escape from fear and error ;

Through letters religious and worldly acts are performed and pure faith obtained.

The whole visible world is contained in letters ;

But, Nanak, the Supreme Being is beyond letters.

SLOK LV

O inaccessible One, Thy hand holdeth the pen which writeth *man's destiny* on his forehead.

Thou of incomparable form art contained in all things ;

Man's tongue cannot describe Thy praises ;

Nanak on beholding Thee is fascinated, and devoted unto Thee.

PAURI LV

O eternal, supreme God, indestructible, Destroyer of sin,
O All-pervading, contained in everything, Destroyer of grief, Lord of excellences,

Formless one, O man's companion, O Thou without the three *human* attributes, Prop of all,

Supporter of the earth, O Ocean of excellences who hast ever discrimination,

O God, most remote Thou art, wast, and shalt be.

O Thou, constant Companion of the saints, Support of the supportless,

I am Thy slave, I am without merits, no merit is mine.

Saith Nanak, grant me the gift of Thy name that I may string it and keep it in my heart.

SLOK

The divine Guru is my mother, the divine Guru is my father, the divine Guru is my Lord and supreme God ;

The divine Guru is my companion and dispeller of spiritual ignorance, the divine Guru is my relation and my brother ;

The divine Guru is the giver and the teacher of God's name, the divine Guru hath the spell that cannot be counter-acted ;

The divine Guru is peace, truth, and the image of wisdom ; the divine Guru is a philosopher's stone by whose touch man is saved ;

The divine Guru is a place of pilgrimage, his divine knowledge a lake of nectar, by bathing in which the Illimitable is obtained ;

The divine Guru is the creator, the remover of all sin, the divine Guru is the purifier of the impure ;

The divine Guru is from the beginning, from the beginning of time and in every age ; the divine Guru is the spell of God's *name*, by whose utterance man is saved.

O God, mercifully bring me—foolish and sinner that I am—into the company of the Guru, so that by clinging to him I may be saved.

Nanak boweth to the divine Guru, the true Guru, the supreme Brahm, the supreme God.

SUKHMANI ¹

SLOK I

I bow to the primal Guru ;
I bow to the Guru of the primal age ;
I bow to the true Guru ;
I bow to the holy divine Guru.²

ASHTAPADI I

I

Remember, remember God ; by remembering Him you shall obtain happiness,

And erase from your hearts trouble and affliction.

¹ This composition is divided into twenty-four *ashtapadis*, a word which means eight *pads*. A *pad* contains ten lines, and thus somewhat resembles the English sonnet. Each *ashtapadi* therefore contains eighty lines. The word *sukhmani* means peace of mind. This composition is repeated in the morning by very earnest Sikhs after the Japji.

² These first four lines are supposed to refer to the four Gurus respectively who preceded Guru Arjan.

Remember the praises of the one all-supporting God.
 Numberless persons utter God's various names.¹
 Investigating the Veds, the Purans, and the Simritis,
 Men have made out the one word which is God's name.
 His praises cannot be recounted,
 Who treasureth *God's name* in his heart even for a moment.
 Saith Nanak, save me, *O Lord*, with those who are desirous
 of one glance of Thee.

In this Sukhmani is the name of God *which like* ambrosia
bestoweth happiness.

And giveth peace to the hearts of the saints.²

2

By remembering God man doth not *again* enter the
 womb ;

By remembering God the tortures of Death disappear ;

By remembering God death is removed ;

By remembering God enemies retreat ;

By remembering God no obstacles are met ;

By remembering God we are watchful night and day ;

By remembering God fear is not felt ;

By remembering God sorrow troubleth not :

Men remember God in the company of the saints—

Nanak, by the love of God all wealth is obtained.

3

By remembering God we obtain wealth, supernatural
 power, and the nine treasures ;

By remembering God we obtain divine knowledge, medi-
 tation, and the essence of wisdom ;

Remembrance of God is the *real* devotion, penance, and
 worship ;

By remembering God *the conception of* duality is dis-
 pelled ;

By remembering God we obtain *the advantages* of bathing
 at places of pilgrimage ;

¹ Also translated—Remember that One Sustainer of the world
 whose various names countless persons utter.

² Also translated—This Sukhmani dwelleth in the hearts of the
 saints.

By remembering God we are honoured at His court ;
By remembering God we become reconciled to His will ;
By remembering God men's *lives* are very profitable :
They whom He hath caused to do so remember Him—
Nanak, touch the feet of such persons.

4

To remember God is the most exalted of all duties.
By remembering God many are saved ;
By remembering God thirst is quenched ;¹
By remembering God man knoweth all things ;
By remembering God there is no fear of death ;
By remembering God our desires are fulfilled ;
By remembering God mental impurity is removed,
And the ambrosial Name filleth the heart.
God abideth on the tongue of the saint
Whose most humble slave Nanak is.

5

They who remember God are wealthy ;
They who remember God are honoured ;
They who remember God are acceptable ;
They who remember God are distinguished ;
They who remember God feel not want ;
They who remember God rule the world ;
They who remember God dwell in happiness ;
They who remember God live for ever ;
They to whom God showeth mercy ever remember
Him—
Nanak prayeth for the dust of such men's feet.

6

They who remember God are philanthropic ;
I am ever devoted to those who remember God.
The faces of those who remember God look bright ;
They who remember God pass their lives in bliss ;
They who remember God chasten their hearts ;
The ways of those who remember God are holy ;
They who remember God feel extreme joy ;

¹ That is, avarice is removed.

They who remember God dwell near Him,
And by the favour of the saints are watchful night and day—

Nanak, meditation on God is obtained by complete good fortune.

7

By remembering God everything is accomplished ;
By remembering God man never grieveth ;
By remembering God man uttereth His praises ;
By remembering God man is easily absorbed in Him ;
By remembering God man findeth an immovable seat ;
By remembering God the lotus of *man's heart* bloometh ;
By remembering God man *heareth* the unbeaten melody ;
The happiness which is obtained by remembering God hath no end or limit :

They to whom God is merciful remember Him ;

Nanak seeketh the protection of such men.

8

By remembering God His saints have become distinguished ;

By remembering God the Veds were composed ;

By remembering God men have obtained supernatural power, continence and generosity ;

By remembering God even the lowly are known in every direction ;

By remembering God the whole earth is supported ;¹

Remember, remember God the Cause of causes.—

For the remembrance of God He created the whole world :

Where God is remembered there is God Himself :

Nanak, the pious whom God hath mercifully instructed,

Have obtained the boon of remembering Him.

SLOK II

O Thou Destroyer of the pain and grief of the distressed,
Lord of every heart, Thyself without a lord,

¹ And not by the serpent *Sheshnāg* as the Hindus suppose.

I have come under Thy protection ; O God, be with Nanak !

ASHTAPADI II

I

Where man hath neither mother, nor father, nor son, nor friend, nor brother,

There, O my soul, God's name shall be with thee and assist thee.

Where the very terrible ministers of Death crush thee,
There the name of God alone shall go with thee.

Where there are very great obstacles,

The name of God will remove them in a moment.

Thou shalt not be saved *even* by many expiations ;

It is the name of God which removeth millions of sins.

O my soul, utter the name of God under the Guru's instruction ;

Thus shalt thou, *saith* Nanak, have manifold joys.

2

The king of the whole world is miserable ;

Only he is happy who uttereth God's name.

Even though there be millions of entanglements,

By uttering the name of God, we shall be freed from them all.

The various pleasures of the world allay not our thirst,

But by pondering on God's name it is quenched.

On the road on which man goeth alone,¹

The name of God is with him to cheer him.

Ever ponder on such a Name in thy heart,

And under the Guru's instruction, Nanak, thou shalt obtain the supreme state.

3

Even though thou have millions of arms, thou shalt not be saved ;

¹ That is, after death.

But, if thou utter the Name, thou shalt be saved.

When many obstacles harass thee,

The name of God will at once save thee.

Man dieth and is born in many births,

But he shall obtain rest by uttering the Name.

The soul is defiled by filthy pride—filth which is never washed away ;¹

But the name of God cleanseth all impurity :

Repeat such a Name, O my soul, with love :

Nanak, it is obtained in the company of the saints.

4

On the way where the miles cannot be counted,

The name of God shall there be thy provision ;

On the way where there is pitch darkness,

The name of God shall accompany and light thee ;

On the way where nobody knoweth thee,

The name of God shall be there to recognize thee ;

Where there is very terrible heat and great sunshine,

There the name of God shall be a shadow over thee.

O man, where thirst tormenteth thee,

There, *saith* Nanak, *the name of* God shall rain nectar on thee.²

5

Uttering the Name is the business of the pious ;

It giveth peace to the hearts of the saints.

God's name is the shelter of His servants ;

By God's name millions have been saved.

The saints day and night praise God :

The pious use God's name as their medicine.

The name of God is the treasure of the holy ;

The Supreme Being gave this gift to man.

¹ Even at places of pilgrimage.

² Hindus light lamps to guide the departed. They offer water to allay their thirst and umbrellas to protect them from the heat. Such offerings, which are made through Brāhmans, are rejected by the Sikhs as vain superstitions.

Nanak, *the pursuit* of divine knowledge is the rule of the holy,

Whose souls and bodies are dyed with the love of the one *God*.

6

The name of God is the way of salvation for His servant ;

The food of God's name satisfieth His servant ;

The name of God is His servant's beauty and delight ;

By uttering God's name harm never befallerh one ;

God's name is His servant's glory ;

From God's name man obtaineth lustre ;

God's name is enjoyment and salvation to His servant ;

By uttering God's name man is never separated *from Him*.

Nanak, every demigod ¹ worshipping him

Who is dyed with the worship of God's name.

7

God's name is wealth and treasure to His servants ;

God Himself gave His name as a boon to man ;

God's name is to His servant a powerful stronghold ;

God's servant knoweth naught but God's glory.

The man of God who is the warp and the woof,² is dyed with God's love ;

In deep meditation man is intoxicated with the essence of the Name ;

During the eight watches of the day the man of God repeateth His name.

The saints of God are distinguished and not obscure ;

The worship of God conferreth salvation upon many—

Nanak, how many shall be saved with holy men ?

¹ *Har har deva*. Also translated—(a) Vishnu, Shiv, and the other gods. (b) Nānak worshipping him as a god instead of Vishnu and Shiv.

² *Ot pol*. Also translated—thoroughly. The man of God is thoroughly dyed with God's love.

8

This name of God is as the tree which groweth in heaven ;¹

The singing of God's praises is *as the gifts of* Kamdhen ;

Speaking of God is the best of all utterances ;

By hearing the Name pain and sorrow are removed :

The praise of the Name dwelleth in the hearts of the pious ;

By their influence all sins depart.

It is by great good fortune association with the pious is obtained ;

It is by serving them man meditateth on God's name :

There is nothing equal to God's name—

Nanak, a few men obtain it by the Guru's instruction.

SLOK III

I have seen many Shastars, many Simritis, and searched them all—

They are, Nanak, not equal to God's priceless name.

ASHTAPADI III

I

Muttering spells, doing penance, *pretended* knowledge, all meditation,

The exposition of the six Shastars and of the Simritis,

The practice of Jog, the performance of *vain* religious ceremonies,

The abandonment of everything, wandering in the forest, *Superstitious* efforts of various descriptions,

Almsgiving, the sacrifice of *hom*, *the bestowal* of many jewels,²

¹ This is called *kalaptaru*, and according to the Hindus communicates all wealth to man. That and the cow *Kāmdhenu* were produced among the fourteen gems from the churning of the ocean.

² Jewels may be understood literally ; but the word is sometimes applied to clarified butter, sesame, sandal, cardamums, honey, &c., thrown on fire as a *hom* sacrifice.

Cutting pieces off one's body and making them a burnt offering,

The performance of fasting and vows of many kinds—
All are not equal to the contemplation of God's name,
Nanak, even if it be only once repeated as directed by the Guru.

2

Were one to wander through the nine continents of the earth, live for a long time,

And become a great anchoret and penitent ;

Were one to burn oneself in the fire,

Make gifts of gold, excellent horses, and lands,

Perform the niwali feat, adopt many *Jogi* attitudes,

Adopt the Jain mortifications, make great *spiritual* efforts,

And cut one's body into pieces—

Even then the filth of pride would not depart.

There is nothing equal to God's name :

Nanak, by the utterance of the Name under the Guru man obtaineth salvation.

3

Even though the soul leave the body at a place of pilgrimage ; yet if it retain worldly desires,

Pride and arrogance will not depart from it.

Even though one practice purification day and night,

The filth of the heart will not leave the body.

Even though man subject his body to much mortification,

Evil passions will never abandon his heart.

Even though we wash this temporary body with much water,

How can a wall of mud become clean ?

O my soul, exalted is the name of God.

Nanak, the worst sinners have been saved by the Name.

4

By too much cleverness man shall feel the fear of Death :

Even by various efforts his thirst shall not be satisfied ;

Even by adopting various religious garbs the fire of his worldly love is not quenched ;

Even by millions of *other religious* efforts man is not acceptable in God's court.

He over whom worldly love hath spread its net,
Shall not escape in heaven or hell.

Death heedeth naught but the praises of God ;

He punisheth all other works of man.

By repeating God's name grief is dispelled :

Nanak uttereth the *Name* without effort.

5

Let him who prayeth for the four boons,

Apply himself to the service of holy men.

Let him who *desireth* to remove his troubles,

Continually sing the name of God in his heart.

Let him who desireth honour for himself,

Renounce pride by association with holy men.

Let him who feareth transmigration,

Come under the protection of holy men.

Nanak is a sacrifice, a sacrifice

Unto those who thirst for the sight of God.

6

Among all men foremost is he

Who by association with the pious effaceth pride.

He who deemeth himself lowly,

Shall be deemed the most exalted of all.

They whose minds are the dust of all men's feet,

Shall see God's name in their inmost hearts.

They who expel evil from their hearts,

Shall regard the whole world as their friends.

The holy man who looketh upon weal and woe as the same,

Shall not, Nanak, be affected by evil or good.

7

To him who hath no wealth, O God, Thy name is wealth ;

To him who hath no home, Thy name is a home ;

To him who hath no honour, Thy *name* is an honour :
 Thou givest gifts to all persons.
 Thou, O Lord, actest and causest to act.
 It is *only* Thou, who hast the secrets of all hearts,
 Who knowest Thine own condition and limit.
 Thou art, O God, Thine own beloved ;
 It is Thou alone who canst praise Thyself.
Saith Nanak, no one else knoweth Thy praises.

8

Of all devotion, the best devotion is
 To utter the name of God and do pious works ;¹
 Of all rites, the best rite is
 To remove the filth of evil inclinations by association
 with saints ;
 Of all efforts, the best effort is
 Ever heartily to repeat God's name ;
 Of all speech, the divine speech is
 To utter with the tongue God's praises heard *from the*
Guru ;
 Of all places, that is the best place
 Nanak, where God's name dwelleth in the heart.

SLOK IV

O unworthy and foolish man, ever remember God.
 Fix thy heart upon Him, Nanak, who made thee ; this
 will avail thee in the end.

ASHTAPADI IV

I

Mortal, think upon the goodness of God,
 What thine origin is, and what thou appearest now—
 That God who made thee, fashioned thee, and adorned
 thee,
 Who preserved thee in the fire of the womb,
 Who in thine infancy gave thee milk to drink,

¹ Also translated—To utter the name of God, which is a pious work.

In thy youth food, comfort, and intelligence,
 In thine old age relations to watch over thee,
 And who put food into thy mouth as thou wast seated.¹
 Unworthy man, however, value not these favours.

If Thou, O God, pardon him, then, O Nanak, he shall be acceptable.

2

Thou feelest an affection for others, and abandonest Him
 By whose favour thou dwellest in comfort on the earth,
 And rejoicest with children, brothers, friends, and
 wives ;

By whose favour thou drinkest cool water,
 And the pleasant winds and the priceless fire *are at thy
 service* ;

By whose favour thou enjoyest all pleasures,
 And livest with all the necessities *of life* ;
 Who gave thee hands, feet, ears, eyes, and a tongue—
 Such sins *of ingratitude* attach to blind and foolish man :
 Nanak *prayeth*, save us, O Lord, *from such sins*.

3

The ignorant ² man loveth not Him
 Who protecteth him in the beginning and the end ;
 The fool fixeth not his heart on Him
 By service to whom the wealth of the world is obtained ;
 The Lord who is ever and ever present
 Is thought by the blind to be far away ;
 The stupid and foolish forget Him
 By service to whom honour is obtained at His court.
 Man erreth ever and ever :
 Nanak, the Infinite One is the *only* Preserver.

4

Man abandoneth a jewel and loveth a kauri ;
 He renounceth truth and occupieth himself with falsehood ;

¹ That is, without any effort of thy own.

² *Gawār*. *Gaonwār*, dweller in a village, is literally the Latin word *paganus*.

What he shall have to part with he deemeth enduring ;
The thought of death which is to happen he putteth away
 from him ;

He troubleth himself about what he must part with ;
 He spurneth the Succourer who abideth with him ;
 He washeth away and removeth the coating of sandal,¹
 And like a donkey conceiveth a love for ashes *to roll in*.
 Man hath fallen into a terrible blind well :
Saith Nanak, O Merciful God, extricate him :

5

He is only man in appearance ; his acts are those of
 a brute ;

He beguileth² people day and night ;
 He weareth a religious dress, but within him is the filth
 of worldly love ;

However much he try, he cannot conceal *his sins* ;
 Before the world he *practiseth* contemplation, meditation,
 and ablution,

While in his heart he hath the greed of a dog ;
 In his heart is the fire of *avarice* while he applieth ashes
 to his body ;³

There is a stone *tied* to his neck : how shall he cross over
 the bottomless *ocean* ?

He in whose heart God Himself dwelleth,
 Shall, O Nanak, be easily absorbed in Him.

6

How shall a blind man find the road even though he hear
where it is ?

Take his hand and he shall reach the goal.

How can a deaf man understand riddles ?

Talk to him of the night, and he will think *you are talking*
 of the dawn ;

¹ What is precious.

² *Lok pachār*, the Sanskrit *lokopachār*, is also translated — he
 followeth others' example.

³ To imitate religious persons.

How can a dumb man sing a stave
 When, though he try, it would break his voice,¹
 How can a cripple roam on a mountain ?
 He could never reach there.
 O merciful Creator, Nanak humbly supplicateth Thee,
 That by Thy favour he may be saved.

7

Man thinketh not upon the Succourer who abideth with him ;

He loveth what is hostile to him ;
 He dwelleth within a house of sand,
 And indulgeth in joy, and sports, and the pleasures of the world :

He is certain in his heart that they shall last for ever.
 Attached to the sins of revenge, enmity, lust, wrath, worldly love,

Falsehood, excessive avarice, and deceit,
 The thought of death never entereth his foolish heart.
 In this way he hath passed several lives ;
 Nanak *prayeth*, O God, save him by Thy favour.

8

Thou art the Lord : I make this supplication unto Thee.

Soul and body are all Thy property ;
 Thou art mother and father, we are Thy children.
 By Thy favour we obtain many comforts :
 Nobody knoweth Thy limit.

O God, Thou art the most exalted of the exalted.
 All things are strung on Thy string,²
 And must obey the orders Thou issueth.

It is only Thou Thyself who knowest Thine own condition and limit :

Nanak, Thy slave, is ever a sacrifice unto Thee.³

¹ That is, his voice would be out of tune.

² The whole creation is upheld by Thy law.

³ This eighth *pad* is repeated by the Sikhs whenever the Granth Sāhib is opened.

SLOK V

They who leave God the Giver and attach themselves to other pleasures,

Shall never be acceptable ; O Nanak, without the Name their honour shall depart.

ASHTAPADI V

I

If man obtain ten things and lay them by,
Shall he basely forfeit his faith for the sake of one thing ?¹

If God give not even one thing and take away the ten things,

Say what can foolish man do ?

Ever bow down to that Lord

With whom force is of no avail.

All happiness abideth in him

To whose heart God is dear.

The man whom God hath caused to obey His order,

Hath, Nanak, obtained all things.

2

The Banker giveth countless capital to man :

He eateth, and drinketh, and useth it with pleasure and joy ;

But if God the Banker take back some of what He hath entrusted to man,

The fool becometh angry.

He by his own act forfeiteth confidence,

And God will not *again* trust him.

If thou place the things ² before their Owner,

And obey God's order with all thy might,³

¹ When God has conferred many blessings, shall man be ungrateful and rail at Him because he is bereft of one blessing ?

² The blessings previously referred to.

³ Literally—on thy forehead. Persian and Indian Mussulmans say—with the head and eyes.

He will make thee fourfold happy.
Nanak, the Lord is ever compassionate.

3

Man is enamoured of the various forms of mammon,
But it is temporary ; know this for a certainty.
Man falleth in love with the shadow of a tree :
When that vanisheth he mourneth in his heart.
Everything we see is transitory ;
Yet man, thoroughly blind that he is, is attached to it.
He who giveth his love to a passing visitor,
Shall gain nothing thereby.
O my soul, the love of God's name is comfortable.
Nanak, God attacheth to Himself those to whom He
showeth mercy.

4

Perishable are body, wealth, and family ;
Perishable are pride, egoism, and worldly love ;
Perishable are dominion, youth, wealth, and property ;
Perishable are lust and direful wrath ;
Perishable are carriages, elephants, horses, and raiment ;
Perishable the love of worldly things, a sight of which
causeth man to rejoice ;¹
Perishable are deceit, worldly love, and pride ;
Perishable is self-conceit ;
Imperishable the worship performed under the protection
of holy men—
Nanak liveth by meditating on God's feet—

5

Perishable the ears which listen to slander of others ;
Perishable the hands which steal the property of others ;
Perishable the eyes which behold the beauty and other
charms of another's wife ;
Perishable the tongue which tasteth *dainty* food and other
savours ;

¹ Also translated—Perishable the pleasure obtained by beholding
near the various forms of mammon.

Perishable the feet which run after evil ;
 Perishable the heart which coveteth another's goods ;
 Perishable the body which benefiteth not others ;
 Perishable *the nose* which *delighteth in the* smell of
 evil ;

Without understanding *God* everything is perishable.

Fruitful is the body, Nanak, which taketh the name of
 God.

6

Vain is the life of the infidel.¹

How can man be pure without truth ?

Vain are the spiritually blind without God's name ;

Foul breath² issueth from their mouths :

Without remembering the Name their days and nights
 pass away in vain.

As the crop perisheth without rain,

As the money of the miser is worthless,

So everything is vain without repeating God's name.

They are to be highly congratulated in whose hearts the
 name of God abideth :

Nanak is a sacrifice, a sacrifice unto them.

¹ *Sākat*. This word means an adorer of the Shaktis, or female energies of the gods, but the term is more particularly applied to the adorers of Pārbati, the female energy of Shiv. As the worshippers of Shiv set up the phallus as the outward and visible representation of their god, so the worshippers of his consort apply themselves to the worship of the female principle, by which they mean the divine power personified in woman. Some suppose that Shakti created the world without God's intervention.

The Sākats are of two classes, those who follow the right-hand and those who follow the left-hand way. The worship of the former is open and undisguised, and of the latter secret and concealed. The ceremonies must be attended with one or all of five objects beginning with an M—māns, flesh ; matsya, fish ; madya, wine ; maithuna, sensuality ; and mudra, naturalistic gesticulations. It can, therefore, be understood that the worship occasionally diverges from its strictly religious character.

The scriptures of the Sākats are called Tantras. They principally consist of dialogues between Shiv and his consort. Their composition is attributed to Shiv himself. There is no doubt that they possess some antiquity, for they are mentioned in the Purāns.

² That is, foul language.

7

He who professeth one thing and doeth another,
In whose heart there is no love, but who attacheth men
to him by his words,

Shall be tried by the Lord, who is wise, who knoweth
everything,

And is not pleased *simply* by outward appearances.

He who practiseth not what he preacheth,

Shall come and go, shall be born and die.

The world shall be saved by his teaching

In whose heart the Formless One dwelleth.

Only they who are pleasing to Thee, O God, can know
Thee :

Nanak falleth at the feet of such men.

8

Supplicate the Supreme Being who knoweth all things.

God accepteth *the prayers* of His creatures :

He Himself and by Himself decideth :

To one man He showeth Himself afar, and to another
near.

He Himself is free from all stratagems and wiles ;

He thoroughly knoweth the ways of man's heart ;

The man who is pleasing to Him He attacheth to His skirt—

He is contained in every place—

He to whom He showeth favour is His servant.

Nanak, every moment repeat God's name.

SLOK VI

Nanak hath taken Thy protection, O Divine Guru ; merci-
fully grant

That his lust, wrath, avarice, worldly love, and pride may
depart.

ASHTAPADI VI

I

Bear that God in thy mind

By whose favour thou eatest of the thirty-six dishes.

Thou shalt obtain salvation by remembering Him
 By whose favour thou appliest perfume to thy body.
 Meditate on Him continually in thy heart
 By whose favour thou dwellest comfortably at home.
 Repeat His name with thy tongue for the eight watches
 By whose favour thou dwellest in comfort with thy
 family.

Nanak ever meditateth on Him

By whose favour thou enjoyest mental and bodily pleasure ; He is worthy of meditation.¹

2

Why shouldest thou be enamoured of others and forsake Him

By whose favour thou wearest silks and satins ?

O man, sing His praises for the eight watches

By whose favour thou sleepest in comfort on thy bed.

Repeat His praises with thy mouth and with thy tongue

By whose favour every one honoureth thee.

O man, ever think upon the Supreme Being alone

By whose favour thy faith is preserved.

By uttering the name of God thou shalt obtain honour
 at His court,

O Nanak, and go home with honour.

3

Fix thine attention on that lovable God

By whose favour thy beautiful body remaineth healthy.

O man, thou shalt obtain happiness by uttering God's
 praises,

By whose favour thy honour is preserved.

O man, take shelter in that Lord God

By whose favour all thy defects are concealed.

O man, at every breath remember the Most High

By whose favour none can equal thee.

Nanak, perform His service

By whose favour thou obtainest a human body so difficult
 to obtain.

¹ The Sikhs repeat this *pad* also as grace after meals.

4

O man, why art thou slow in remembering Him
 By whose favour thou wearest jewels ?
 O man, never forget thy God
 By whose favour thou ridest on horses and elephants.
 String and keep God in thy heart
 By whose favour thou hast gardens, and property, and
 wealth.

Standing or sitting, O man, ever meditate upon Him
 Who made the framework of thy body.
 Meditate upon Him who is the Invisible One,
 And he will preserve thee, Nanak, in this world and the
 next.

5

Meditate upon Him during the eight watches of the day
 By whose favour thou bestowest much in charity.
 Remember that God at every breath
 By whose favour thou performest thy religious and
 worldly duties.

Remember that God ever incomparable
 By whose favour thy form is beautiful.
 Meditate on that God day and night
 By whose favour thou hast obtained the superior state.¹
 By the Guru's favour, Nanak, repeat His praises
 By whose favour thine honour is preserved.

6

Why attach thyself to any other and forsake Him
 By whose favour thine ears hear melody,
 By whose favour thou beholdest wonders,
 By whose favour thou utterest ambrosial words,
 By whose favour thou abidest in ease and comfort,
 By whose favour thy hands move to discharge ² *their*
duties,
 By whose favour thou art completely successful,

¹ Human birth.

² *Kar*. If *pad*, the foot, were read instead of this word, the verse would appear more simple.

By whose favour thou obtainest supreme bliss,
 By whose favour thou shalt be filled with happiness and
 comfort ?

Awaken thy heart, Nanak, by the Guru's favour.

7

Never at all forget that God in thy heart
 By whose favour thou art distinguished in the world.
 O foolish man, repeat His name
 By whose favour thou obtainest glory.
 Know in thy heart that He is ever present
 By whose favour thine affairs are completed.
 O my soul, attach thyself to Him
 By whose favour thou obtainest the truth.
 Nanak, utter the name of Him
 By whose favour all are saved.

8

He uttereth God's name whom He causeth to utter it ;
 He singeth God's praises whom He causeth to sing
 them.

Through God's mercy man becometh enlightened ;

Through God's compassion the lotus of *the heart*
 bloometh.

If God be pleased, He abideth in man's heart.

By God's compassion man's intellect is superior to that
 of others.

All wealth is obtained, O God, by Thy kindness ;

No one obtaineth anything by himself.

We apply ourselves to the duties to which Thou hast
 appointed us, O Master :

Nanak, we have no power in ourselves.

SLOK VII

The supreme Being is inaccessible and unfathomable ;

He who repeateth His name shall be saved.

Hear, O my friends, Nanak's representation

And the wonderful story of the saints :—

ASHTAPADI VII

I

By association with saints the face becometh bright,
 By association with saints all filth is removed,
 By association with saints pride is effaced,
 By association with saints divine knowledge is revealed,

By association with saints God is known to be near,
 By association with saints everything is decided,
 By association with saints the jewel of the Name is obtained,

By association with saints we should strive for the one God—

What mortal can express saints' praises ?

Nanak, the glory of saints is merged in that of God.¹

2

By association with saints the Unseen is obtained,
 By association with saints man ever flourisheth,
 By association with saints the five evil passions are restrained,

By association with saints man partaketh of the ambrosial essence of the Name,

By association with saints man becometh the dust of all *men's feet*,

In the association of saints is fascinating converse,

By association with saints, the mind wandereth not in any direction,

By association with saints it becometh stable,

By association with saints the mind is free from illusion—

Nanak, by association with saints, God is well pleased.

3

By association with saints all enemies become friends,

By association with saints man becometh very pure,

¹ When saints' praises cannot be expressed, much less can God's.

By association with saints man feeleth not enmity for any one,

By association with saints man's feet *walk* not awry—

A man cannot be evil who associateth with saints—

By association with saints man knoweth the Supreme Joy,

By association with saints there is no fever of pride,

By association with saints man abandoneth all self-conceit.

Only God knoweth His saints' greatness—

Nanak, there is an understanding between God and His saints—

4

By association with saints *the mind* never wandereth,

By association with saints happiness is ever obtained,

By association with saints man obtaineth what is unseen,

By association with saints man beareth intolerable things,

By association with saints man dwelleth in an exalted position,

By association with saints man shall reach *God's* palace,

By association with saints man's faith is completely established,

In the association of saints the Supreme Being alone *is mentioned*,

By association with saints man obtaineth the treasure of the Name—

Nanak is a sacrifice to the saints—

5

By association with saints all one's family is saved,

By association with saints acquaintances, friends, and family are saved,

By association with saints that wealth is obtained

From which every one gaineth advantage—

Dharmraj performeth service for those who associate with saints—

By association with saints the king of the demigods singeth man's praises.

By association with saints sins flee away,
 By association with saints man singeth the praises of the
 ambrosial *Name*,
 By association with saints man reacheth every place,
 Nanak, by association with saints man's birth is profit-
 able.

6

By association with saints man hath no travail—
 On beholding and meeting them man becometh happy—
 By association with saints blemishes are removed,
 By association with saints hell is avoided,
 By association with saints man shall be happy in this
 world and the next,
 By association with saints they who are separated from
 God shall meet Him,
 By association with saints man departeth not empty,
But obtaineth the fruit he desireth.
 The Supreme Being dwelleth in the hearts of saints ;
 Nanak, man hearing God's delicious *name* from saints
 shall be saved.

7

In the association of saints hear God's name,
 In the association of saints sing God's praises,
 In the association of saints God is not forgotten,
 In the association of saints man shall assuredly be
 saved—
 To the association of saints God is dear—
 By association with saints He is seen in every heart,
 By association with saints man becometh obedient,
 By association with saints I have been saved,
 By association with saints all maladies are healed.
 Nanak, association with saints is obtained by good
 fortune.

8

Even the Veds know not the greatness of saints ;
 They described them as far as they had heard of them.
 The greatness of saints is beyond the three qualities,
 The greatness of saints pervadeth every place ;

There is no end to the glory of saints ;
 The glory of saints is ever endless,
 The glory of saints is the highest of the high,
 The glory of saints is the greatest of the great,
 The glory of saints appertaineth to them alone ;
Saith Nanak, my brethren, there is no difference between
 God and His saints.

SLOK VIII

He whose heart is true and whose words are true
 Looketh at nobody but the one God.
 Nanak, these are the marks of a man who knoweth
 God :—

ASHTAPADI VIII

I

The man who knoweth God is ever uncontaminated,
 As the lotus is untouched by the water ;
 The man who knoweth God is ever stainless,¹
 As all things purified by the sun ;
 The man who knoweth God looketh on all men as equal,
 As the wind bloweth on the rich and poor alike ;
 The man who knoweth God is uniformly patient,
 Like the earth which one man diggeth up and another
 smeareth with sandal.

This is the attribute of the man who knoweth God ;
 Nanak, his nature is like that of fire.²

2

The man who knoweth God is the purest of the pure,
 As filth cannot *permanently* attach to water ;
 The mind of the man who knoweth God is enlightened,
 Like the firmament above the earth ;
 To the man who knoweth God a friend and foe are the
 same ;
 The man who knoweth God hath no pride ;
 The man who knoweth God is the most exalted of the
 exalted ;

¹ That is, no matter what he eats or with whom he associates.

² Which purifies everything.

Yet his mind is the most humble of all—
 Nanak, only those are Brahmgyanis ¹
 Whom God Himself maketh so—

3

The man who knoweth God is the dust of all men's feet,
 The man who knoweth God feeleth spiritual pleasure,
 The man who knoweth God showeth kindness to all,
 From the man who knoweth God cometh nothing evil,
 The man who knoweth God ever *looketh on all* with an
 equal eye—

Nectar raineth from the glance of him who knoweth
 God—

The man who knoweth God is free from entanglements ;
 The way of the man who knoweth God is pure ;
 Divine knowledge is the food of the man who knoweth
 God ;
 The man who knoweth God meditateth on Him,

4

The man who knoweth God hath his hopes on One
 alone,

The man who knoweth God shall never perish,
 The man who knoweth God is steeped in humility,
 The man who knoweth God delighteth to show kindness
 to others,

The man who knoweth God is not *involved* in worldly
 affairs,

The man who knoweth God restraineth his wandering
 mind ;

Very good are *the acts* of the man who knoweth God ; ²
 Everything prospereth with him who knoweth God ;
 In the company of the man who knoweth God all shall
 be saved—

Nanak, the whole world praiseth the man who knoweth
 God.

¹ Who know God.

² Also translated—To the man who knoweth God, whatever is, is
 best.

5

The man who knoweth God loveth Him alone ;
 God abideth with the man who knoweth Him ;
 The Name is the support of the man who knoweth
 God,
 The Name is a halo¹ for the man who knoweth God ;
 The man who knoweth God is ever watchful,
 The man who knoweth God renounceth pride,
 The heart of him who knoweth God feeleth supreme
 delight,
 The home of him who knoweth God is ever happy,
 The man who knoweth God dwelleth in peace and rest,
 The man who knoweth God, O Nanak, shall never perish—

6

The man who knoweth God *is called* a Brahmgyani,
 The man who knoweth God loveth but Him alone,
 The man who knoweth God is free from care ;
 Pure is the doctrine of him who knoweth God ;
 He is a Brahmgyani whom God maketh so ;
 Great is the glory of the man who knoweth God.
 A sight of the man who knoweth God is only obtained
 by good fortune ;
 Be a sacrifice to the man who knoweth God ;
 Shiv searcheth for the man who knoweth God—
 Nanak, the Brahmgyani is himself God.

7

The man who knoweth God is priceless,
 The man who knoweth God knoweth everything—
 Who knoweth the secret of him who knoweth God ?
 Obeisance ever to him who knoweth God !
 Even half a letter of *his praises* who knoweth God cannot
 be written—
 The man who knoweth God is the lord of all—
 Who can tell the worth of the man who knoweth God ?

¹ *Parwār*. This word also means family and retinue.

Only the man who knoweth God knoweth his own state ;
 The man who knoweth God hath no end or limit.
 Nanak ever boweth to the man who knoweth God.

8

The man who knoweth God is the creator of the whole world,

The man who knoweth God liveth for ever and dieth not,
 The man who knoweth God bestoweth on creatures spiritual and temporal benefits,

The man who knoweth God is the perfect being, the arranger,

The man who knoweth God is the patron of the patronless,

The man who knoweth God holdeth his arm over all,
 The man who knoweth God owneth the whole world,
 The man who knoweth God is himself the Formless One—
 The glory of the man who knoweth God is peculiar to himself—

Nanak, the man who knoweth God is the lord of all.

SLOK IX

Nanak, he is an Aparas¹ and saveth all,
 Who preserveth the Name in his inmost heart,
 Who seeth God in all things,
 And who every moment boweth to the Lord.

ASHTAPADI IX

I

Nanak, among millions there is scarcely an Aparas
 Whose tongue toucheth not falsehood,
 Whose heart loveth to behold the Bright One,
 Whose eyes gaze not on the beauty of others' wives,
 Who serveth holy men and loveth saints,
 Whose ears hear not slander of any one,
 Who deemeth himself the worst of all men.

¹ *Aparas*, a sect who plume themselves on not touching metals.

Who by the favour of the Guru renounceth all wickedness,
 Who banisheth all evil desires from his heart,
 Curbeth his passions, and refraineth from the five deadly
 sins.

2

He is a Vaishnav with whom God is pleased,
 Who is free from the influence of mammon,
 Who in performing *good* acts looketh not for reward ¹—
 Of such a Vaishnav pure is the religion—
 Nanak, that Vaishnav shall obtain final salvation,
 Who desireth not a reward for anything,
 Who is only attached to God's service and singing His
 praises,
 Who remembereth God in his mind and body,
 Who is merciful to all creatures,
 Who himself holdeth fast God's name and causeth others
 to repeat it.

3

He is a Bhagauti who loveth God's service,
 Who forsaketh the company of all wicked men,
 Who removeth all superstition from his mind,
 Who deemeth and worshippeth all *nature* as the Supreme
 Being,
 Who by association with the saints washeth away the
 filth of sin—
 Of such a Bhagauti supreme is the wisdom—
 He who continually serveth God,
 And dedicateth his soul and body to His love,
 Who placeth God's feet in his heart—
 Nanak, such a Bhagauti shall obtain God.

4

He is a Pandit who awakeneth his own mind,
 Who searcheth for God's name in his heart,
 Who drinketh the excellent juice of God's name—

¹ Acts are of two kinds, those performed for a material object, as if one makes offerings for wealth or the restoration of health, and secondly those performed without any hope or desire of reward.

The world liveth by that Pandit's instruction—
The Pandit who implanteth God's word in his heart
Shall not be born again.

Nanak ever maketh obeisance to that Pandit
Who understandeth the real meaning of the Veds, the
Purans, and the Simritis,
Who recognizeth the great in the minute,¹
And who instructeth the four castes.

5

The Name, the ground spell, giveth knowledge to all ;
He who among the four castes
Repeateth it, shall obtain salvation.
Some rare man obtaineth it by association with the saints.
By the favour of God, the keeping of the Name in the
heart

Shall save brutes, sprites, blockheads and hard-hearted
persons.²

The Name is the medicine for all diseases ;
Singing God's praises is beatitude and joy.

God's name is found not in any other way or by any
other religion.

Nanak, he for whom such destiny was written from the
first, shall obtain God's name.

6

He in whose heart is God's dwelling,
May truly be called God's slave.

The soul of the world appeareth to his gaze,
And he hath obtained the state of God's slave of slaves.

The servant of God who believeth that He is ever
near,

Shall be acceptable at His court.

His servant to whom He showeth kindness,
Shall obtain all knowledge.

The man who among all men is a recluse at heart,
Thus becometh, O Nanak, a slave of God.

¹ Who recognizes the great God in His minute forms.

² Literally—stones.

7

He whose heart loveth God's order
 Is said to have obtained salvation during life.
 To him joy and sorrow are the same ;
 He is ever happy and is never separated *from God*,
 To him as is gold so is dross,
 As is nectar so is bitter poison,
 As is honour so is dishonour,
 As is the poor man so is the king.
 He who deemeth what cometh from God as best,
 Shall, O Nanak, be said to have obtained salvation during
 life.

8

All places belong to the Supreme Being ;
 Creatures have different names according to where God
 placed them.
 God is able to act and cause others to act ;
 What pleaseth Him shall ultimately be.
 God extended Himself in endless waves ;
 The play of the Supreme Being cannot be understood.
 Man's enlightenment is according to the understanding
 God giveth him.
 The Supreme Being, the Creator, is imperishable ;
 He is ever, ever, ever compassionate :
 By remembering and remembering Him, Nanak hath
 become happy.

SLOK X

Many people praise Him who hath neither end nor limit :
 Nanak, God created His creatures of many kinds and
 various species.

ASHTAPADI X

I

Many millions are His worshippers,
 Many millions are engaged in religious and worldly duties,
 Many millions dwell at places of pilgrimage,
 Many millions wander as anchorets in the forest,

Many millions listen to the Veds,
 Many millions perform excessive penances,
 Many millions meditate on God in their hearts,
 Many millions of poets compose verses *in His praise*,
 Many millions meditate on His *ever* new names—
Even then, Nanak, they find not the Creator's limit.

2

Many millions are proud,
 Many millions are in blind ignorance,
 Many millions are hard-hearted misers,
 Many millions are unsociable¹ and morose at heart,
 Many millions steal others' property,
 Many millions bring false charges against others,
 Many millions make efforts to acquire wealth,
 Many millions wander in foreign lands ;
 Where Thou didst place men, O God, there are they :
 Nanak, only the Creator knoweth His own creatures.

3

Many millions are Sidhs, Jatis, and Jogis ;
 Many millions are Kings and enjoy pleasures ;
 Many millions of birds and serpents have been created ;
 Many millions of stones and trees have been produced ;
 Many millions of winds, waters, and fires ;
 Many millions of countries and regions of the earth
 Many millions of moons, suns, and stars ;²
 Many millions of demigods, demons, and crowned
 Indars.
God holdeth all things by His string,
 And, O Nanak, saveth those whom He pleaseth.

4

Many millions of beings were created with the three
 qualities of impulse, darkness, and goodness,

¹ *Abhig.* This is believed to be from *a*, negative, and the Panjābi *bhijna*.

² *Nakshatar* in Sanskrit properly means lunar mansions, but in the Granth Sāhib it generally means stars.

Many millions of Veds, Purans, Simritis, and Shastars,
 Many millions of jewelled oceans,
 Many millions of animals of various descriptions ;
 Many millions were made long-lived,
 Many millions of hills and golden mountains,
 Many millions of Yakshas,¹ Kinars,² and Pishachas,³
 Many millions of sprites, ghosts, pigs, and tigers—
 God is near all, yet far from all ;
 Nanak, God filleth everything, and *yet* is separate.

5

Many millions inhabit the nether regions,
 Many millions dwell in hell and heaven,
 Many millions are born, live, and die,
 Many millions wander through many wombs,
 Many millions live without exertion,⁴
 Many millions are wearied with labour,
 Many millions are created wealthy,
 Many millions are anxious for riches,
 Wherever God pleaseth He placeth them ;
 Nanak, everything is in God's power.

6

There are many millions of Bairagis
 Who love God's name ;
 Many millions search for God,
 And find Him in their hearts ;
 Many millions thirst for a sight of God,
 And find Him, the Imperishable One ;
 Many millions pray for the society of the saints—
 They are those who love the Supreme Being.
 Nanak, they are ever blest
 With whom God is well pleased.

¹ Supernatural beings attendant on the god of wealth. They were known as 'good people'.

² Celestial musicians who sprang with the Yakshas from the toe of Brahma. They are supposed to dwell in the paradise of the god of wealth on Mount Kailās in the Himālayas.

³ The most malignant order of evil spirits.

⁴ Literally—eat as they are seated.

7

Many millions of sources of life and regions *were created*,
 Many millions of skies, mundane eggs,¹

Many millions of incarnations.

In divers shapes the world was spread out ;²

Many times was extension extended.

Ever and ever there is but One God—

Many millions of *creatures* were made of many descriptions ;

From God they emanated and in God shall they be absorbed.

No one knoweth His limit ;

Nanak, God Himself is all in all.

8

There are many millions of His slaves

Whose minds are enlightened ;

Many millions who know the Real Thing,

And ever look with their eyes on the One alone ;

Many millions drink the essence of the Name,

Become immortal, and live for ever and ever ;

Many millions sing the excellences of the Name,

And are absorbed in divine bliss, happiness, and tranquillity.

God watcheth over every breath of His servant,

For, O Nanak, God's servants are dear to Him.

SLOK XI

The Cause of causes is the One God, there is none other.

Nanak is a sacrifice to Him who is contained in sea and land, in the nether regions and the firmament.

ASHTAPADI XI

I

The Cause of causes is capable of acting ;

What pleaseth Him shall come to pass.

¹ *Brahmand*. This word means the universe.

² At every creation the world assumed different shapes.

He who hath no end or limits

Establisheth and disestablisheth in a moment.

By His order He supporteth and holdeth the firmament ;¹

By His order there is creation, and by His order absorption *in Himself* ;

The occupations of high and low are according to His order ;

By His order there are the varied phases *of nature* ;

Having created, He beholdeth His own greatness—

Nanak, God is contained in all things.

2

If it please God, man obtaineth salvation ;

If it please God, He maketh a stone cross *the ocean of the world* ;

If it please God, He can restore the lifeless body ;

If it please God, then man recounteth His praises ;

If it please God, then He saveth sinners.

He Himself createth, He Himself designeth,

He Himself is the Lord of both worlds.

The Searcher of hearts sporteth and is pleased ;

He causeth man to do as He wisheth.

Nanak, there is nothing seen but Him.

3

Say what can be accomplished by man ;

What pleaseth God He causeth to be done ;

If man had the power he would acquire all things.²

God doeth what pleaseth Himself,

Through not knowing *God* man is attached to sin ;

If he knew God, he would save himself from it.

The *mind* led astray by superstition wandereth in every direction,

¹ That which is not supported, the firmament. The line is also translated—By His order He supporteth the world, Himself unsupported.

² He must therefore depend upon God and seek His assistance.

And in a moment returneth.

God bestoweth His service on him to whom He is merciful ;

Nanak, such a man shall be absorbed in the Name.

4

God the cherisher of the poor

Can in a moment make a humble worm a king ;

Him who is totally obscure

God can at once render everywhere famous.

The Lord of the world will not take the accounts of those

On whom He bestoweth His favours.

Soul and body are all His property ;

Every heart is full of God's light ;

He made His own handiwork—

Nanak liveth by beholding His greatness.

5

Man's power is not at his own disposal ;

The Cause of causes is the Lord of all.

Helpless creatures must obey orders ;

What pleaseth God shall ultimately be.

Man is sometimes exalted, and sometimes debased ;

Sometimes he mourneth, and sometimes he laugheth with delight and joy ;

Sometimes he engageth in blame and praise,

Sometimes he is up in heaven, *sometimes down* in hell ;

Sometimes he is acquainted with divine knowledge,

Nanak, God Himself causeth us to meet Him.

6

Sometimes man danceth in a variety of ways,

Sometimes he sleepeth day and night,

Sometimes he is terrible in his mighty wrath,

Sometimes he is the dust of all men's feet,

Sometimes he is enthroned as a great king,

Sometimes he weareth the attire of a lowly beggar,

Sometimes he falleth into evil repute,

Sometimes he is called very good ;
 As God keepeth him so he remaineth—
 By the favour of the Guru, Nanak speaketh the truth.

7

Sometimes as a Pandit man expoundeth *texts*,
 Sometimes vowed to silence he practiseth contemplation,
 Sometimes he batheth at places of pilgrimage,
 Sometimes as a Sidh or Striver he preacheth divine knowledge.

Sometimes his soul wandereth in many wombs—
 Is in an elephant, a worm, or a moth.
 As a player he playeth several parts ;
 As God pleaseth so He maketh man dance.
 What pleaseth God shall come to pass ;
 Nanak, there is none other than He.

8

Sometimes man obtaineth the saints' society,
 From which He returneth not again,
 And which shall not perish :
 The light of divine knowledge shall then shine in his heart.
 His soul and body dyed with the name of the one God
 Shall ever abide with the Supreme Being.
 As water blendeth with water,
 So light is blended with light.
 Transmigration is ended and rest obtained—
 Nanak is ever a sacrifice to the Lord.

SLOK XII

They who have effaced themselves and become humble
 are happy,

While the very haughty, O Nanak, are consumed by their
 pride.

ASHTAPADI XII

I

He in whose heart is the pride of dominion,
 Shall fall into hell and become a dog ;

He who boasteth of his youth,
 Shall become a creature of filth ;
 He who calleth himself good
 Shall die and be born again, and wander in many a
 womb ;

He who is proud of his wealth and property,
 Is stupid and blind and ignorant ;
 He in whose heart God mercifully planteth meekness,
 Shall obtain, O Nanak, salvation in this world¹ and
 happiness in the next.

2

Not so much as a straw shall go with him,
 Who, becoming wealthy, plumeth himself thereon.
 He who relieth on his large army and men,
 Shall be destroyed in a moment ;
 He who deemeth himself stronger than all,
 Shall in a trice become dust ;
 Dharmraj shall disgrace him
 Who in his pride thinketh naught of any one.
 He whose pride is effaced by favour of the Guru,
 Shall be acceptable, Nanak, in God's court.

3

If man do millions of good acts *but* possess pride,
 He incurreth only trouble ; all *his acts* are vain.
 He who is proud of his various mortifications,
 Shall be born again and again in hell and heaven.
 How shall he who, though making many efforts,
 Softeneth not his heart, go to God's court ?
 Goodness shall not even approach him
 Who calleth himself good.
 Saith Nanak, pure shall be the glory of him
 Whose heart is the dust of all men's feet.

4

Man hath no happiness
 So long as he thinketh he can do something ;
 As long as man thinketh he can do something,

¹ Shall obtain salvation even in life.

So long shall he wander in wombs ;
 As long as man deemeth any one an enemy or a friend,
 So long shall his mind not be stable ;
 As long as man is intoxicated with the love of mammon,
 So long shall Dharmraj punish him.
 It is by God's grace man's bonds are burst,
 And by the Guru's favour pride, O Nanak, is removed.

5

Even though man earn thousands, he will run after a lakh ;

He will never be satisfied in his pursuit of wealth.

Though he devote himself to the enjoyment of many evil passions,

He will never be satisfied ; he will kill himself *pursuing more*.

No one can be satisfied without contentment ;

Otherwise all efforts are vain like the illusion of a dream.

All happiness is obtained by loving the Name ;

But only a few obtain it by great good fortune—

God Himself is all in all, the Cause of causes ;

Ever and ever, Nanak, repeat His name.

6

The Creator is the Cause of causes ;

What resource hath man ?

He becometh as God regardeth him—

There is only God ;

Whatever was created was according to His pleasure.

He is far from all, and yet with all ;

He understandeth, beholdeth, and exerciseth judgement ;

He Himself is one and He Himself is many ;

He neither dieth nor perisheth ; He neither cometh nor goeth ;

Nanak, He is ever diffused throughout creation ;

7

He Himself instructeth, and He Himself understandeth ;

He Himself is blended with everything ;

He made His own expansion ;¹
 Everything is His, He is the Creator—
 Say can anything be effected without Him ?
 The one God is in every place ;
 He Himself acteth His own parts ;
 He exhibiteth plays of endless kinds ;
 He is in the soul, and the soul is in Him ;
 Nanak, His worth cannot be described.

8

True, true, true is the Lord God ;
 By the Guru's favour some rare person describeth Him,
 True, true, true is He who created all.
 Among millions some rare one knoweth Thee, *O God* ;
 Excellent, excellent, excellent is Thy form,
 Very beautiful, unbounded, and incomparable.
 Pure, pure, pure is Thy Word ;
 Every one heareth it with his ears, and repeateth it.
 Holy, holy, holy, holy
 Is Thy name ; Nanak uttereth it with heartfelt love.

SLOK XIII

He who entereth the asylum of the saints shall be saved ;
 He who slandereth the saints, Nanak, shall be born again
 and again.

ASHTAPADI XIII

I

By calumniating the saints *man's* life is shortened,
 By calumniating the saints man escapeth not from Death,
 By calumniating the saints all happiness vanisheth,
 By calumniating the saints man falleth into hell,
 By calumniating the saints the understanding is clouded,
 By calumniating the saints man is without glory—
 None can save him who is accursed of the saints—
 By calumniating the saints man falleth from his position.
 Nanak, even a slanderer shall be saved in the company
 of the saints,

If the merciful saints but show him mercy.

¹ By expanding Himself God made the world.

2

By calumniating the saints man's face becometh crooked,
 By calumniating the saints man croaketh like a raven,
 By calumniating the saints man is born as a serpent,
 By calumniating the saints man is born as a creeping
 worm,

By calumniating the saints man burneth with thirst,
 By calumniating the saints man deceiveth every one,
 By calumniating the saints all man's influence departeth,
 By calumniating the saints man becometh the lowest of
 the low ;

There is no *abiding* place for him who calumniateth the
 saints ;

But if it please the saints, O Nanak, he too may obtain
 salvation.

3

The slanderer of the saints is a great malefactor,¹
 The slanderer of the saints hath not a moment's rest,
 The slanderer of the saints is a great murderer,
 The slanderer of the saints is accursed of God,
 The slanderer of the saints loseth his dominion,
 The slanderer of the saints becometh afflicted and poor,
 The slanderer of the saints contracteth every disease,
 The slanderer of the saints is ever separated from God,
 The slanderer of the saints committeth sin upon sin ;
But, O Nanak, if it please the saints, he too may obtain
 salvation.

4

He who slandereth the saints is ever impure,
 He who slandereth the saints is no man's friend,
 He who slandereth the saints shall be punished,
 He who slandereth the saints shall be abandoned by all,
 He who slandereth the saints is very proud,
 He who slandereth the saints is ever a sinner,

¹ *Atatāi*, from the Sanskrit *atatāyin*. Literally—Who threatens
 another with a drawn bow ; then any person who commits a heinous
 crime.

He who slandereth the saints dieth and is born again,
 He who slandereth the saints swerveth from happiness,
 He who slandereth the saints hath no abiding place ;
 But if it please the saints, O Nanak, they will join him
 with themselves—

5

He who slandereth the saints breaketh down half way,¹
 He who slandereth the saints succeedeth in nothing,
 He who slandereth the saints shall wander in deserts,
 He who slandereth the saints shall fall into the wilderness,
 He who slandereth the saints is hollow within—
 As the corpse of a dead man hath no breath—
 He who slandereth the saints hath no root whatever ;
 He shall himself eat of the fruit he hath planted ;
 He who slandereth the saints hath no protector ;
 But if it please the saints, O Nanak, they will save him
 too—

6

He who slandereth the saints shall cry aloud,
 As a fish without water wriggleth in agony ;
 He who slandereth the saints shall never be full,
 As a fire is not satisfied with firewood ;
 He who slandereth the saints is left alone
 Like a miserable barren sesame stalk in a field ;
 He who slandereth the saints is void of honesty ;
 He who slandereth the saints ever uttereth falsehood—
 Such is the fate of the slanderer from the beginning ;
 Nanak, whatever pleaseth God shall take place—

7

He who slandereth the saints shall become deformed,
 He who slandereth the saints shall receive punishment
 in God's court,
 He who slandereth the saints ever gaspeth,

¹ That is, he dies in his youth. Compare—
 Und eh' man nur den halben Weg erreicht,
 Muss wohl ein armer Teufel sterben.
 Goethe's *Faust*.

He who slandereth the saints is neither dead nor living,
 He who slandereth the saints never hath his hopes fulfilled,
 He who slandereth the saints departeth disappointed ;
 No one obtaineth permanence ¹ by slandering the saints—
 Man is as it pleaseth God to *make him* ;
 No one can set aside his destiny—
 Nanak, the True One knoweth everything ;

8

Every heart is His, He is the Creator ;
 Ever and ever bow to Him ;
 Praise God day and night ;
 Meditate on Him at every breath you draw and at every
 morsel you eat.

Everything prevaieth that God hath done.
 Man shall become as God maketh him.
 God playeth His own play ;
 Who else can criticize Him ?
 He giveth His name to those to whom He is merciful ;
 And, Nanak, very fortunate are they.

SLOK XIV

Quit devices, my good friends, and remember God, God
 the King ;

Treasure in thy heart thy hopes in the one God, O Nanak,
 so shall suffering, error, and fear depart.

ASHTAPADI XIV

1

Know that all reliance on man is vain ;
 It is God alone who bestoweth,
 By whose gifts we remain satisfied,
 And not again feel thirst.
 The one God alone destroyeth and protecteth ;
 There is nothing in man's power.
 Happiness cometh from understanding the will of God ;
 String His name and wear it on thy neck ;
 Remember, remember, remember that God,
 Nanak, and no obstacle shall come in thy way.

¹ Exemption from transmigration.

2

O man, praise the Formless One in thy heart ;
 O man, practise works of righteousness ;
 Quaff the nectar of the Name, and thy tongue shall
 become pure,

And thou shalt render thy soul for ever happy.

Behold God's splendour with thine eyes.

In the company of the saints *love* for all other company
 shall vanish.

Walk with thy feet in God's way :

Thy sins shall be erased if thou *even* for a moment repeat
 God's *name*.

Do God's work, hear His story with thine ears,

And thy countenance, O Nanak, shall be bright in His
 court.

3

Very fortunate are they in the world

Who ever and ever sing God's praises.

He who meditateth on God's name

Shall be accounted rich in the world.

Know that he shall ever and ever be happy

Who uttereth the Supreme God's name with mind and
 tongue.

He who recognizeth the one only God

Shall obtain knowledge of this world and the next.

He whose mind is won over to the Name,

Nanak, shall know God the Pure One.

4

Know that his thirst shall be quenched

Who by the Guru's favour knoweth himself.

The holy man who repeateth God's praises in the company
 of the saints,

Shall be exempt from all disease.

He who night and day singeth the one God's praises

Shall be saved even in the bosom of his family.

Death's noose shall be cut for him

Who putteth his hopes in God alone.

He whose soul hungereth for the Supreme God,
Shall, O Nanak, have no suffering.

5

He who thinketh upon the Lord God,
Is a happy saint and wavereth not.
The servant to whom God showeth His mercy—
Say of whom shall he be afraid :
As God is, so doth He appear unto him—
Contained in His own creation.
He who is successful in his long search *for God*,
By the Guru's favour knoweth the whole reality.
When I look I *see God* is the root of all things ;
Nanak, He is at once minute and great ;

6

He is not born, neither doth He die ;
He playeth His own parts.
Things visible and invisible, which come and go,
The whole creation is supported by the Commander,
And He Himself is contained in everything.
Employing many devices He maketh and unmaketh.
He is imperishable and infrangible ;
He supporteth the universe ;
He is unseen, inscrutable, and glorious.
Nanak, they whom He Himself causeth to repeat His
name repeat it.

7

They who know God are glorious ;
The whole world shall be saved by their spell.
God's servants shall save all :
God's servants shall cause sorrow to be forgotten.
They who repeat the Name under the Guru's instruction
shall be happy ;
The Merciful One shall blend them with Himself ;
The fortunate man to whom God showeth mercy,
Shall apply Himself to their service.

He who uttereth the Name shall obtain rest ;
Nanak, consider him as the best :

8

Whatever he doeth is for the love of God ;
He shall ever and ever abide with Him—
Whatever naturally happeneth, happeneth—
And recognize Him as the Creator.
What God doeth is pleasing to the saints ;
As He is, so He appeareth *unto them*.
They shall be absorbed in Him from whom they have
sprung,
And be alone deemed worthy of the treasure of happiness.
He Himself giveth honour to His own ;
Nanak, know that God and His servant are one.

SLOK XV

God is full of all power and knoweth the affairs ¹ of *His*
creatures ;

I am a sacrifice to Him, O Nanak, by remembering whom
salvation is obtained.

ASHTAPADI XV

I

God is the mender of what is broken ;
He Himself cherisheth all creatures.
Nobody applieth in vain to Him
Whose heart feeleth anxiety for all.
O man, ever repeat God's *name* ;
He Himself is the imperishable Lord.
From what man doeth himself nothing resulteth.
O mortal, even though thou desire it hundreds of times,
Without God nothing shall avail thee.
Salvation, Nanak, is obtained by repeating the name of
the one *God*.

2

If man be handsome, he should not be charmed thereby,
Since it is God's light that shineth in everybody.

¹ *Birtha*. Also translated—trouble, from the Sanskrit *byatha*.

If man be wealthy, why should he be proud *thereof*,
 Since all the wealth that God hath given belongeth to
 Him ?

Even though one be a mighty hero,
 What efforts can he make without obtaining power from
 God ?

If any one plume himself on being very liberal,
 God the real Giver will think him a fool.
 He whose malady of pride is cured by the Guru's favour,
 Shall, O Nanak, never suffer from it again.

3

As a pillar supporteth a house,
 So the word of the Guru supporteth the heart ;
 As a stone floateth when put into a boat,
 So are mortals saved by clinging to the Guru's feet ;
 As a lamp giveth light in the darkness,
 So man shineth on beholding the Guru ;
 As man can find his way in a great wilderness if *he have*
a guide,

So light shall shine for him when he joineth the congrega-
 tion of the saints.

I desire the dust of such saints' *feet* ;
 O God, fulfil Nanak's desires.

4

O foolish man, why dost thou bewail ?
 Thou shalt obtain what was written for thee in the be-
 ginning.

God is the Dispenser of woe and weal ;
 Abandon others and think of Him :
 Whatever He doeth gladly agree to—
 Why wanderest thou astray, O thoughtless one ?
 O greedy moth, attached to pleasures,
 What came *into the world* with thee ?
 Repeat God's name in thy heart,
 Nanak, and thou shalt go to thy home with honour.

5

In the dwelling of the saints God's name is found—
 The merchandise thou camest *into the world* to obtain.
 Renounce pride, weigh *God's name* in thy heart,
 And purchase it with thy life.
 Load thy merchandise, set out with the saints,
 And, having freed thyself from the entanglements of the
 deadly sins,
 Every one will congratulate thee ;
 Thy countenance shall be bright, and thou shalt obtain
 honour in God's court.
 Few are the merchants *who deal in* this merchandise,
 And to them Nanak is ever a sacrifice.

6

Bathe the saints' feet and *afterwards* drink the bathing
 water ;
 Dedicate thy soul to the saints ;
 Bathe thyself in the dust of the saints' feet,
 And become a sacrifice unto them.
 The service of the saints is obtained by good fortune ;
 Sing God's praises in their company :
 The saints preserve man from various dangers.
 He who singeth God's praises shall taste the savour of
 nectar.
 He who cometh to the door of the saints and seeketh
 their protection,
 Shall, O Nanak, obtain all happiness.

7

God reanimateth the dead ;
 He giveth support to the hungry ;
 All wealth is in His glance ;
But man only obtaineth what was originally destined him.
 Everything is God's ; He is Omnipotent.
 There neither was nor shall be any but Him ;
 O man, ever and ever repeat His *name* day and night ;
 This is the most exalted and sacred duty.
 He to whom God hath mercifully granted His name,
 Shall, O Nanak, become pure.

8

He whose heart hath faith in the Guru
 Shall remember the Lord God ;
 They in whose hearts is the one God,
 Are called saints in the three worlds.
 True are the acts and true the ways of those
 In whose hearts is the truth, and who utter the truth
 with their mouths.

True is God's glance, true His world,
 True His practice, and true His creation.
 He who recognizeth the Supreme Being as true,
 Shall, O Nanak, be absorbed in the True One.¹

SLOK XVI

God hath no form, outline, or colour ; He is exempt
 from the three qualities ;

He causeth him, O Nanak, with whom He is well pleased
 to know Him.

ASHTAPADI XVI

I

Keep thou the imperishable God in thy heart,
 And renounce human love.
 There is nothing superior to God ;
 He is one without interruption in all things ;
 He is far-seeing ; He is knowing.
 O deep, profound, and all-wise,
 Supreme Brahm, Supreme God, Gobind,
 Treasure of mercy, compassionate Pardoner,
 Nanak's heartfelt desire is
 To fall at the feet of Thy saints.

¹ These six lines are also translated—

Of him who recognizeth God as true
 True are the acts, true the ways.
 There is truth in his heart ; with his tongue he uttereth truth ;
 True are his eyes, true his body,
 True his conduct, and true his property :
 Nanak, such a man shall be absorbed in the True One.

2

God is the fulfiller of desires and capable of *giving* protection ;

What He hath inscribed *in man's destiny* shall take place.
 He can destroy and create in the twinkling of an eye ;
 None but Himself knoweth His counsel ;
 He is ever happy and joyous ;
 All things are, I have heard, in His palace ;
 He is King of kings and Supreme Jogi among Jogis ;
 In penance He is king of the penitents ; in the domestic state He is an enjoyer :

By constant meditation on Him the saints obtain happiness—

Nanak, no one hath found the limit of such a Being ;

3

To His play there is no limit ;
 All the demigods have grown weary searching for it.
 What doth a son know of His father's birth ? ¹
 God hath strung all things on His own string.
 His servant to whom He giveth wisdom, divine knowledge, and meditation,
 Meditateth on Him.

They whom He leadeth astray among the three qualities,
 Die to be born again, and again suffer transmigration.
 The high and the low places *of the earth* are His—
 O Nanak, man knoweth as God causeth him to know Him.

4

God hath various forms and various colours ;
 He assumeth various guises, and yet remaineth the same.
 God the indestructible who hath one form,
 Hath extended Himself in various ways ;
 He acteth various parts in a moment.
 The Perfect One filleth every place ;
 He hath made creation in various forms ;
 He Himself knoweth His own worth ;

¹ That is, no one knows God's origin.

All hearts are His, all places are His.
Nanak liveth by ever uttering God's name.

5

By the Name are sustained all creatures ;
By the Name are supported the regions *of the earth* and
the universe ;

By the Name are supported the Simritis, the Veds, and
the Purans ;

By the support of the Name we hear *God's praises*, and
obtain divine knowledge and meditation ;

By the Name are supported the firmament and the nether
regions ;

By the Name is the whole world upheld ;

By the Name are maintained all cities and houses ;

By hearing the Name with attention man is saved.

He whom God mercifully attacheth to His name,

Shall, O Nanak, obtain final deliverance.

6

God's form is true, true is His place ;

He is the True Spirit, He alone is Supreme ;

His acts are true, His word is true ;

The true Spirit is contained in everything ;

His deeds are true, His creation is true ;

The Root *of the world* is true, and true what springeth
from it ;

Pure are His acts, the purest of the pure.

Everything turneth out well for him to whom God giveth
knowledge.

The true name of God bestoweth happiness ;

True faith, Nanak, is obtained from the Guru.

7

True are the words and instruction of the saints ;

True are they into whose hearts they enter.

He who knoweth how to search for the truth,

Shall obtain salvation by uttering the Name.

God Himself is true, and true is everything He hath made ;

He Himself knoweth His own measure and condition.

The creation belongeth to its Maker ;
 He taketh counsel with none but Himself.
 The measure of the Creator is not known to the creature ;
 Nanak, what pleaseth God prevaieth.

8

Man wondereth at the wonders upon wonders *of creation*,
 But it is only he who knoweth God who obtaineth bliss.
 The men of God who are enamoured with His love,
 Receive under the Guru's instruction the *great* boons ;
 They are generous and dispellers of sorrow ;
 In their company the world shall be saved.
 He who serveth the saints is very fortunate ;
 In the society of the saints man fixeth his attention on
 the one God.

They who sing the excellences and praises of God,
 Shall, Nanak, by the favour of the Guru obtain their
 reward.

SLOK XVII

The True One was in the beginning ; the True One was
 in the primal age.

The True One is now also, O Nanak ; the True One also
 shall be.

ASHTAPADI XVII

I

His feet are true, and true is he who toucheth them ;
 His worship is true, and true is His worshipper ;
 A sight of Him is true, and true is he who obtaineth it ;
 True is His name, and true is he who meditateth on it ;
 He Himself is true, and so is everything He sustaineth ;
 He Himself is excellence and the Bestower of excellence ;
 The Word is true, and true is God who uttereth it ;
 The ears are true which hear the praises of the True One ;
 To him who understandeth, everything is true—
 Nanak, God is altogether true.

2

He who knoweth in his heart Him whose form is true,
 Shall recognize the Root of all things, the Cause of causes.

Divine knowledge shall be revealed to him
 Into whose heart faith in God hath entered ;
 He shall abide free from fear,
 And be absorbed in Him from whom he sprang.
 If one take a thing and blend it with another of *the same*
kind,
 It cannot be said to be separate from it.
 A man of understanding can understand that.
 When God is found, O Nanak, *man becometh one with*
Him.

3

The servant of the Lord obeyeth His order,
 The servant of the Lord ever adoreth Him,
 The servant of the Lord possesseth faith in his heart ;
 Pure is the conduct of the Lord's servant :
 His servant knoweth that God is with him.
 God's servant is dyed with His name,
 God cherisheth His servant,
 The Formless One preserveth the honour of His servant—
 He is a servant to whom the Lord showeth mercy ;
 Nanak, such a servant remembereth God at every breath.

4

God will draw a veil over *the faults* of His servant,
 And will assuredly preserve his *honour* ;
 He will bestow greatness on His slave,
 Cause him to repeat His name,
 And preserve his honour.
 No one knoweth God's condition or measure—
 No one is equal to God's servant ;
 God's servant is the most exalted of the exalted.
 The servant whom God applieth to His service,
 Shall be renowned, O Nanak, in every direction.

5

If God infuse power into a little ant,
 It can reduce to ashes armies of hundreds of thousands
 and millions of *men.*
 God preserveth and holdeth out a hand to him
 Whom He *desireth* not to deprive of life.

Though man make efforts of many kinds,
 His exertions are in vain.
 No one can kill or preserve but God ;
 He is the Preserver of all creatures.
 Why art thou anxious, O mortal ?
 Nanak, repeat the name of God the unseen, the wonderful ;

6

Ever, ever, ever repeat God's name ;
 Satisfy thy soul and body by quaffing its nectar.
 The holy man who obtaineth the jewel of the Name,
 Will look on no one but God ;
 He will deem the Name his wealth, the Name his beauty
 and delight,
 The Name his happiness, God's name his companion.
 He who is satisfied with the savour of God's name,
 Shall be absorbed soul and body in it.
To utter the Name standing, sitting, or sleeping,
 Saith Nanak, is ever the duty of the man of *God*.

7

God gave the gift to His worshipper
 To utter His praises day and night.
 They who serve with heartfelt love,
 Shall be absorbed in the Lord.
 They shall know the past and the present,
 And recognize the order of their God.
 Who can describe His greatness ?
 I know not how to describe even one of His excellences.
 They who abide the whole day in the presence of God,
 Saith Nanak, are the perfect men.

8

O man, take shelter with them ;
 Give them thy soul and body.
 He who recognizeth his God
 Is bountiful in all things ;
 In His shelter thou shalt find all happiness ;
 By a sight of Him thou shalt blot out all sin.

Renounce all other cleverness,
 And attach thyself to His service.
 Nanak, ever worship His feet,
 And thou shalt suffer no more transmigration.

SLOK XVIII

He who knoweth the True Being is called the true Guru ¹;
 His disciple is saved by association with him, O Nanak,
 and by singing God's praises.

ASHTAPADI XVIII

I

The true Guru cherisheth his disciple,
 The true Guru is ever compassionate to his servant,
 The Guru will remove the filth of his disciple's wicked-
 ness—

Under the Guru's instruction the disciple will repeat God's
 name—

The true Guru will cut the fetters of his disciple,
 If the disciple recoil from evil deeds.

The disciple to whom the true Guru giveth the wealth
 of the Name,

Is very fortunate.

The true Guru adjusteth this world and the next for his
 disciple.

Nanak, the true Guru loveth his disciple as his life.

2

The servant who dwelleth in his Guru's house,
 Should heartily accept his order,
 Not overrate himself,

Ever meditate on God's name in his heart,

And sell his soul to the true Guru—

The affairs of such a man shall prosper.

He who serveth the true Guru without any desire

Of reward, shall obtain the Lord.

The servant to whom God showeth favour,

Nanak, will accept the Guru's instruction ;

¹ The reference here is to Guru Nanak. He was called the true Guru as being the mediator of the True Being.

3

The servant who fully ¹ conciliateth the Guru,
 Shall know the state of the Supreme Being.
 He in whose heart is God's name is the true Guru ;
 I am many times a sacrifice to *such* a Guru ;
 He bestoweth all treasure on men,
 And is day and night imbued with love for the Supreme
 Being.

The holy man is in God and God in the holy man, -
 God Himself is one ; of this there is no doubt.
 The Guru is not obtained by a thousand devices ;
 Nanak, such a Guru is only found by good fortune.

4

A sight *of the Guru* is profitable ; he who beholdeth him
 is purified ;

By touching his feet man's conduct and practice become
 spotless ;

He who on meeting him uttereth God's praises,
 Shall arrive at the court of the Supreme Being.
 On hearing his words the ears are satisfied ;
 The mind gaineth contentment and the spirit consolation.
 He on whom the perfect Guru, whose spell is immortal,
 Looketh with his ambrosial glance becometh a saint.
 His excellences are endless ; his worth cannot be appraised.
 Nanak, whoso pleaseth him he blendeth with himself.

5

Man has but one tongue, *God's* praises are manifold ;
 He is the True Being of perfect discrimination ;
 Mortal cannot by any words succeed in describing Him.
 He is inaccessible, incomprehensible and unperturbed.
 He liveth not by food, He is without enmity, the Giver
 of comfort ;
 No one hath found His worth.

¹ *Bīs biswē*. Literally—Twenty *biswās*. There are twenty *biswās* in a *bigha*, a land measure equal to about half an acre. When all the *biswās* are included, the *bigha* is complete.

Many saints continually make obeisance to Him,
And meditate in their hearts on His lotus feet.
Nanak is ever a sacrifice to his true Guru,
By whose favour the name of such a God is repeated.

6

This divine essence only few obtain,
But they who drink it become immortal.
That being shall never perish
In whose heart the Lord of excellences appeareth.
He who taketh God's name during the eight watches,
Who giveth true instruction to his servant,
Who is not veneered by worldly love,
Who keepeth but the one God in his heart—
For him a lamp shall shine in the darkness,
And, O Nanak, his doubts, worldly love, and sorrows
flee away.

7

By the perfect instruction of the saints,
Man becometh cool in *the midst* of heat ;
Sorrow is put to flight, happiness resulteth,
The fear of birth and death is removed,
Fear ceaseth, man abideth fearless,
And all troubles vanish from his mind.
God showeth mercy to his own
Who in the company of the saints repeat His name.
By listening, O Nanak, to God's praises with attention
Mental stableness is obtained, and superstition and trans-
migration cease.

8

He whose power fascinath the whole world,
Is without the *three* qualities, and yet possesseth all
qualities.
God Himself performeth His own play ;
Only He Himself knoweth His worth.
There is no other than God ;
He, the one Spirit, pervadeth all things without inter-
ruption ;

He, the warp and the woof, is contained in all forms and colours ;

He becometh manifest by association with the saints ;

He who made creation infused His power into it—

Nanak is many times a sacrifice *unto Him*.

SLOK XIX

Except God's worship nothing shall go with thee, *O man* ;
worldly things are ashes :

Nanak, the essence of wealth is the repetition of God's name.

ASHTAPADI XIX

I

In the company of the saints reflect *on God* ;

Remember the one God and rest upon His name ;

Forget all other efforts, my friend ;

Put God's lotus feet into thy heart ;

He is the Omnipotent, the Cause of causes ;

Firmly grasp His name ; *it is the best thing* ;

Lay up this wealth and thou shalt be fortunate.

Pure is the instruction of the saints ;

Keep the hope of the one God in thy heart,

Nanak, and all thy maladies shall be healed.

2

By serving God thou shalt obtain the wealth

After which thou *now* hastest in every direction.

The happiness which thou ever desirest, my friend,
Shall be found by loving the society of the saints.

The glory for which thou performest good acts,
Shall be obtained by hastening to God for protection.

It is not by many remedies maladies are healed ;

It is by administering the medicine of God's *name*.

Of all treasures God's name is the treasure ;

Repeat it, Nanak, and thou shalt be acceptable in God's court.

3

Thy mind which now wandereth in every direction, shall
rest

By enlightening it with God's name.
No obstacle can impede him
In whose heart God abideth.
This Kal age is hot ; God's name is cool ;
Remember it, remember it, and thou shalt ever be happy.
By service and love the mind becometh enlightened,
Fears depart, all hopes shall be fulfilled,
Man shall abide in the imperishable home,
Saith Nanak, and Death's noose be cut *for his escape*.

4

It is the true man who meditateth on God ;
It is the falsest of the false who suffer transmigration ;
But transmigration shall be effaced by serving God.
Abandon pride and *seek* the protection of the divine
Guru,

So shall thy precious human life be saved.
Remember God who is the support of the soul—
Man shall not be saved by many devices,
Or by studying the Simritis, the Shastars, and the Veds.
Nanak, heartily serve God,
And thou shalt obtain thy heart's desire.

5

Thy wealth shall not depart with thee ;
Why art thou wrapped up in it, O foolish man ?
Son, friend, family, and wife—
Say what ownership hast thou in them.
Dominion, worldly pleasure, and extensive wealth—
Say who can escape from these.
Horses, elephants, carriages, and equipages,
Are delusive shows and false displays ;
Ignorant man knoweth not Him who gave them ;
Nanak, he forgetteth the Name and *afterwards* regretteth.

6

Take the advice of the Guru, O silly man ;
 Without devotion many clever men have been lost.
 Worship God with thy heart, O my friend,
 And thy mind shall become pure ;
 Put His lotus feet into thy heart,
 And the sins of many births shall depart ;
 Repeat His name thyself and cause others to do so ;
 By hearing it, and uttering it, and abiding by it thou
 shalt obtain salvation.

The real thing is God's true name—

Nanak, sing His excellences with devotion and love.

7

By singing God's praises filth shall be washed away,
 And the poison of pride, which overspreadeth thee, shall
 depart.

By remembering God's name at every breath thou drawest,
 Thou shalt become free from care and abide in happiness—

O man, lay aside all thy cleverness ;

The true wealth thou shalt acquire in the company of
 the saints.

Obtain God's name as thy capital, deal with it,

And thou shalt be happy in this world and victorious in
 the next—

Saith Nanak, he on whose forehead such fate hath been
 written,

Seeth the one God without interruption in all things.

8

Repeat the name of the one God, magnify the one God,
 Remember the one God, make Him thy heart's desire,
 Sing the excellences of the one God who is endless ;
 With soul and body repeat *the name* of the one God—
 God Himself is the only, only, only one ;
 The perfect God filleth every place ;
 There have been many expansions of the one God.¹

¹ That is, there have been many creations.

Worship the one God, and all thy sins shall depart.

Nanak, by the favour of the Guru the one God is known
by him

Whose soul and body are thoroughly imbued with His
love.

SLOK XX

After many wanderings, O God, I have come to Thine
asylum ;

Nanak's prayer, O God, is—' Let me apply myself to Thy
service.'

ASHTAPADI XX

I

I, a beggar, beg a gift of Thee, O God :

Mercifully grant me Thy name.

I crave for the dust of the saints' feet ;

Fulfil my desire, O Supreme Being.

Let me ever sing Thine excellences,

And meditate on Thee, at every breath ;

Let me ever love Thy lotus feet,

And continually perform Thy service.

Thou art mine only shelter, mine only support :

Nanak craveth Thine excellent name.

2

In God's favouring glance there is great happiness.

But few obtain God's savour ;¹

They who have tasted it are satisfied,

They have become perfect beings and waver not,

They are filled with the sweetness and delight of love,

And in the company of the saints feel desire *to meet God*.

They enter His asylum forsaking all others,

Their hearts are enlightened, and they fix their attention
on Him day and night.

Very fortunate are they who repeat God's name ;

Nanak, they who are dyed with it are happy.

¹ The sweetness of God's love.

3

The desires of God's servant are fulfilled ;
 He obtaineth pure instruction from the true Guru.
 God is merciful to His servant,
 And rendereth him ever happy.
 God putteth his fetters, he is emancipated,
 And the ignorance from which the pain of birth and
 death resulteth is no more ;
 His wishes are fulfilled, his desires are all fulfilled ;
 He is blended with God and is ever present with Him.
 God to whom he belonged hath blended him with Him-
 self—
 Nanak is absorbed in God's service and His name.

4

Why forget Him who destroyeth not the *effects* of labour ?
 Why forget Him who regardeth what is done *for Him* ?
 Why forget Him who gave us everything ?
 Why forget Him who is the life of living beings ?
 Why forget Him who preserveth us in the fire *of the*
womb ?
 By the Guru's favour some rare one seeth Him—
 Why forget Him who extricatheth man from sin,
 And joineth *with Him those who* had broken *with Him*
 during many births ?
 The perfect Guru hath taught me the real thing ;
 So Nanak hath meditated on his God.

5

O holy saints, do this—
 Abandon all else and repeat God's name ;
 Remember it, remember it, remember it, and you shall
 be happy ;
 Repeat it yourselves and cause others to repeat it.
 By service and love you shall cross over the world ;
 Without service the body shall be as dust.¹
 From the treasure of the Name all beatitude and happi-
 ness are obtained,

¹ That is, man shall be despised and dishonoured.

And even they who are drowning obtain rest—
O Nanak, repeat the name of the Lord of excellences,
And all thy sorrow shall depart.

6

The wish of my soul and body is
That the pleasures of love, affection, and desire *for God*
may spring up in me ;

That I may have the happiness of beholding Him with
mine eyes ;

And that my soul may be gladdened by washing the
saints' feet.

Few there are who can obtain association with the saints,
And whose souls and bodies *are filled* with love for Thee.
Mercifully grant me one thing, O God,
To repeat Thy name by the Guru's favour.
Nanak, God's praises cannot be expressed ;
He is contained in all things ;

7

He is the Pardoner, compassionate to the poor,
Kind to the saints, and ever merciful.

Gobind Gopal, the Patron of the patronless,
Cherisheth all creatures ;

He is the primal Being, the Creator of the world,
The support of the souls of holy men.

He shall become pure who repeateth His name,

And devoteth to Him service, affection, and heartfelt
love.

Devoid of virtue, low, and ignorant

Nanak seeketh thy protection, O Supreme Power.

8

He who singeth God's praises even for a moment,
Shall obtain everything—heaven, salvation, deliverance.

He to whose heart the story of God's name is pleasing,

Shall enjoy the various pleasures and greatness of a
monarch.

They whose tongues continually repeat God's name,

Shall enjoy plenteous food, raiment, singing, and dancing.

Good are his deeds, glorious and wealthy is he
 In whose heart the perfect Guru's spell abideth.
 O God, grant Nanak a dwelling with Thy saints,
 Where all happiness shall be manifested unto him.

SLOK XXI

The Formless One who possesseth all qualities, and yet
 is devoid of them is in profound contemplation ;

Nanak, what He hath made He again absorbeth in Himself.

ASHTAPADI XXI ¹

I

Before this world in any wise appeared,
 By whom were bad and good acts committed ?
 When God was in profound meditation,
 With whom were enmity and strife ?
 When no colour or trace of man was seen,
 Say who then felt joy or sorrow.
 When there was only the Supreme Being Himself,
 Where was worldly love ? Who had superstition ?
 He Himself performed His own play ;
 Nanak, there was no other Creator.

2

When God was the sole master,
 Say who was accounted bond or free.
 When there was only the one *God*, inaccessible, limitless,
 Say who was born in hell or heaven.²
 When God who is without attributes was in profound
 repose,
 Say where were Shiv and his consort.
 When God Himself held His own light,
 Who was fearless, who feared any one ?
 He Himself performed His own play ;
 Nanak, God is inaccessible and illimitable.

¹ In the Shāstars several things, such as Māya, Karma, &c., are said to be uncreated. The Guru by this Ashtapadi means that God alone is uncreated.

² That is, hell and heaven did not then exist.

3

When the Imperishable One was seated on His comfortable throne,

Say where were then transmigration and destruction.

When there was only the perfect God the Creator,

Say who had any fear of Death.

When there was only the one invisible and incomprehensible God,

Whom did Chitr and Gupt call on for his account ?

When there was only the pure, incomprehensible, and unfathomable Lord,

Who was then emancipated ? Who was bound with fetters ?

God is wonderful in Himself ;

Nanak, it was He Himself created His own form.

4

When there was only the pure Being, the Lord of men,
And there was no filth of sin, say what was *the need* of
ablution.

When there was only the bright, formless, and undisturbed One,

Who was held in honour and who in dishonour ?

When there was only the Lord of the world,

Say who was the victim of deceit and fraud.

When God's light was contained in Himself,

Who felt hunger ? who satiety ?

The Creator is the Cause of causes ;

Nanak, the Creator is beyond calculation.

5

When God's glory was contained in Himself,

Who was then mother, father, friend, son, or brother ?

When He Himself was versed in all accomplishments,

Where did any one see the Veds and Muhammadan books ?

When God kept His designs to Himself,

Who thought of favourable or unfavourable omens ?

When He Himself was far and He Himself was near,

Who was Master and who was slave ?

Man is astonished at the wonders of creation :

Nanak, only God Himself knoweth His own condition.

6

When the undeceivable, the impenetrable, and the inscrutable One was contained in Himself,

Who felt the influence of mammon ?

When there was no one to offer obeisance to God but Himself,

The three qualities had not yet entered *the world*.

When there was only the one God,

Who was free from care, who felt care ?

When God was content with Himself,

Who preached and who listened ?

God is totally infinite, the most exalted of the exalted :

O Nanak, He Himself is His own parallel.

7

When God made this illusion of the world,

He diffused the three qualities in it,

Demerits and merits began to be spoken of ;

Some suffered hell and others enjoyed heaven.

God made the snares and entanglements of mammon,

Pride, worldly love, doubt, excessive fear,

Woe and weal, honour and dishonour,

And delivered different kinds of doctrines.

God Himself performeth and beholdeth His own play ;

When He collecteth the stage properties,¹ O Nanak, He alone remaineth.

8

Where there are saints of the Invisible, there is He Himself.

When God extended Himself, the saints became glorious ;
He Himself is the arbiter of both states ;²

God's glory is peculiar to Himself ;

He Himself performeth plays, amusements, and frolics ;

He enjoyeth pleasures *and yet remaineth separate from* them ;

¹ When He draweth creation within Himself.

² Creation and destruction.

He attacheth whomsoever He pleaseth to His name,
And causeth whomsoever He pleaseth to play the play
of the world.

He is incalculable, unfathomable, uncountable, and unrivalled—

His slave Nanak speaketh as He causeth him to speak.

SLOK XXII

O Lord of men and lower animals, Thou art contained
in everything ;

Nanak, the one God is *everywhere* extended ; where is there another seen ?

ASHTAPADI XXII

I

Thou Thyself art the speaker, Thou Thyself the hearer ;
Thou art one, and Thou art many.

When it pleased God, He created the world ;
And when it pleased Him, He absorbed it in Himself.
Without Thee, O God, nothing is done ;

Thou holdest the whole world on Thy string.

He whom God Himself instructeth,
Obtaineth the true Name,
Looketh on all with an equal eye, knoweth the truth,
And is, O Nanak, victorious over the universe.

2

Men and the *lower* animals are in the power of Him
Who is compassionate to the poor and the Patron of the
patronless.

No one can destroy whom God preserveth ;
He whom God forgetteth is *already* dead.
Why should any one leave God and go to another ?
The one bright Monarch is over all.

Know that He in whose power are the ways of all creatures,
Is with thee whether at home or abroad.

The Ocean of excellences is endless and illimitable ;
The slave Nanak is ever a sacrifice *unto Him.*

3

The perfect compassionate God filleth every place :
 He is merciful to all,
 And knoweth His own affairs.
 The Searcher of hearts is contained in everything,
 And cherisheth creatures in divers ways.
 Whatever creatures He made meditate on Him.
 He blendeth with Himself whosoever pleaseth Him,
 Performeth His service, and singeth His praises.
 He who hath hearty faith in Him,
 O Nanak, recognizeth the one God, the Creator.

4

The hopes of him who is attached to the name of the
 one God,
 Shall not be in vain.
 Service is the duty of the servant :
 He who obeyeth God's order shall obtain the supreme
 state,
 Than which nothing more exalted can be conceived.
 He in whose heart the Formless One dwelleth,
 And who night and day worshippeth the Guru's feet,
 Shall burst his fetters and be free from enmity :
 He shall be at ease in this world, happy in the next,
 And, O Nanak, God will blend him with Himself.

5

Be joyous in the company of the saints ;
 Sing the praises of God who is the Primal Joy ;
 Meditate on God's name the real thing ;
 Save thy human life so difficult of attainment ;
 And sing the ambrosial words of God's praises—
 That is the way to save thy soul.
 He who beholdeth God ever near him,
 Shall be delivered from his ignorance, and his spiritual
 darkness dispelled.
 Hearken to instruction, and treasure it in thy heart,
 So shalt thou, Nanak, obtain the reward thy heart
 desireth.

6

Arrange both this world and the next for thyself
 By clasping God's name to thy heart.
 Perfect is the teaching of the perfect Guru ;
 He in whose heart it dwelleth assayeth the truth.
 With thy soul and body attentively repeat God's name,
 And sorrow, pain, and fear shall depart from thy heart.
 O dealer, deal in the true merchandise of *the Name*,
 And thy cargo shall go to heaven with thee.
 Put the prop of the one God into thy heart,
 Nanak, and thou shalt not again suffer transmigration.

7

Where can any one go far from God ?
 Thou shalt be saved by meditating on the Preserver.
 All his fear shall depart who uttereth the name of the
 Fearless One,
 And he shall be saved by God's mercy.
 He whom God preserveth shall not feel misery ;
 By repeating God's name his mind shall be happy,
 His anxieties shall depart, his pride be erased,
 And there shall be none equal to him—
 Nanak, all his affairs shall succeed
 Over whom the brave ¹ Guru watcheth.

8

The world shall be saved by beholding *the Guru*,
 Whose understanding is perfect, whose glance is nectar,
 And whose lotus feet are incomparable.
 Profitable is a sight of him, beautiful his form,
 Blessed his service, and acceptable his servant.
 He in whose heart the Searcher of hearts,
 The Supreme Being, dwelleth is happy,
 And Death shall not approach him.
 Nanak, he who in the company of the saints meditateth
 on God
 Becometh immortal, and obtaineth the immortal rank.

¹ So called because he has vanquished the deadly sins.

SLOK XXIII

The Guru hath given the eye-salve of divine knowledge by which the darkness of ignorance is dispelled ;

The mind of him, O Nanak, who by God's favour meeteth the saints is enlightened.

ASHTAPADI XXIII

I

In the company of the saints I have seen God within me ;
God's name to me is sweet—

All things of various colours and divers forms
Are in the heart of the one God.¹

God's name is the nine treasures and ambrosia
For him in whose body it findeth a resting-place.

Where there is deep meditation, the unbeaten sound *is heard* ;

The wonder and marvel of it cannot be described.

He to whom God showeth Himself, beholdeth Him,
And, O Nanak, obtaineth understanding.

2

The Endless One is with thee whether at home or abroad ;
He is contained in every heart,

In earth, heaven, and nether regions ;

In all worlds He is the Perfect Cherisher ;

In forest, glade, and mountain He is the Supreme Being ;
As He ordereth so are *His creatures'* acts.

In wind, water, fire,

And in every direction is He contained ;

There is no place where He is not.

Nanak, by the Guru's favour obtain happiness ;

3

Consult the Veds, Purans, and Simritis, *and thou shalt know*

That the one God is in the moon, the sun, and the stars.
Everybody speaketh with the voice of God,

¹ That is, God watches over them all.

Who is unwavering and never wavereth.
He playeth His play with all His appliances ;
He cannot be obtained by purchase, His attributes are
priceless ;

His light is in all things.

He holdeth the warp and woof of the world.

Nanak, this is the creed of those who

By the Guru's favour are freed from superstition.

4

In the sight of the saints everything is God ;

In their hearts is all faith.

It is *only* good words the saints hear ;

They love God who is contained in all things.

The rule of the saint who knoweth God is to speak the
truth to everybody ;

Whatever happeneth he taketh for the best,

For he recognizeth God as the Cause of causes.

God dwelleth within as also without man ;

Nanak, on beholding Him all men are fascinated.

5

He Himself is true ; true is everything that He hath
made :

Everything was created by God.

If it please Him He expandeth Himself,

If it please Him His form alone remaineth.

His manifold power cannot be seen ;

He blendeth with Himself whomsoever He pleaseth.

What can be described as near Him and what distant,

Since He Himself filleth all space ?

Nanak, God causeth that man to understand Him

Whom he teacheth that He Himself is within him.

6

God Himself abideth in all the elements ;

He beholdeth all things with His own eyes ;

The whole creation is His body ;

He Himself heareth His own praises ;

He hath made transmigration as a play,

And rendered Maya subservient to Him.
 Included in everything, He yet remaineth distinct.
 Whatever order is to be given, He giveth Himself ;
 By His order man cometh, by His order man goeth ;
 Nanak, when it pleaseth Him, He blendeth man with
 Himself.

7

Whatever cometh from Him is not evil ;
 Say hath any one except Him done anything.
 He Himself is good ; His acts are very good ;
 He Himself knoweth His own mind ;
 He Himself is true, and true is everything that He sup-
 porteth ;
 The warp and woof of the world He hath blended with
 Himself ;
 His condition and measure cannot be described ;
 If any one else were *like Him*, he would know how to
 describe Him.
 Nanak, by the favour of the Guru
 It is known that all God's acts must be accepted.

8

He who knoweth Him must always be happy,
 And God will blend him with Himself.
 He in whose heart God dwelleth is wealthy,
 Of high family, honoured, and obtaineth salvation during
 life.
 Hail, hail, hail ! a man ¹ hath come
 By whose favour the whole world shall be saved.
 The object of his coming was
 That through him the Name might be remembered.
 He was saved himself and he saved the world :
 To him, Nanak, I ever make obeisance.

SLOK XXIV

He who worshippeth the perfect God whose name is
 perfect,

And who singeth the praises of the perfect One, O Nanak,
 obtaineth the perfect One.

¹ Guru Nānak is meant.

ASHTAPADI XXIV

I

Hear the instruction of the perfect Guru—
 Regard the Supreme Being as ever near thee ;
 Repeat His name at every breath,
 And the anxiety of the heart shall depart.
 Abandon the fleeting wave of desire,
 And heartily pray for the dust of the saints' feet.
 Renounce pride, make supplication,
 And thus shalt thou in the company of the saints cross
 the ocean of fire.

Fill thy storehouses with divine wealth,
 Nanak, and bow before the perfect Guru.

2

By repeating God's *name* in the company of the saints,
Thou shalt obtain rest, comfort, peace, and happiness.
 Drink the nectareous essence of God's praise,
 And thou shalt avoid hell and save thy soul.
 Think in thy heart of the one God
 Who hath one form but many manifestations.
 Gopal, Damodar, compassionate to the poor,
 Destroyer of pain, completely merciful—
 Remember, remember for ever His name ;
 Nanak, it is the support of the soul.

3

The saints' words are the holiest hymns ;
 Priceless rubies are those gems ;
 He who heareth them and liveth according to them shall
 be saved ;
 He shall be saved himself and save others ;
 Profitable his life and the lives of his associates,
 Whose heart is touched by divine love.
 He for whom the unbeaten music of rejoicing playeth,
 Shall on hearing it be happy, and sing God's *praises*.
 God shineth in the countenance of the holy man ;¹
 Nanak, in his company men are saved.

¹ *Mahant*. This word is the same as *mahātama*, which primarily meant having a great soul, and was afterwards applied to men of sanctity.

4

Hearing that God is able to give shelter, I have come to seek it.

God hath mercifully blended me with Himself.

No hatred remaineth me ; I have become the dust of all *men's feet* ;

And I have in the saints' company obtained God's nectareous name.

The divine Guru was pleased with me,

And the service of his servant hath been rewarded.

By hearing God's name and repeating it with my tongue

I have become freed from entanglements and sin.

God hath Himself kindly shown me compassion,

And, O Nanak, my cargo hath arrived at its haven.¹

5

Praise God, my dear saints,

With attentive and composed minds.

In the Sukhmani are composure and God's praises and name.

He who hoardeth it in his heart shall become wealthy,

And all his desires shall be fulfilled ;

He shall become a distinguished person, renowned throughout the world ;

He shall obtain the highest place of all,

And shall not again undergo transmigration.

Nanak, he who obtaineth the Sukhmani,

Shall depart after earning the wealth of God's *name*.

6

These advantages shall be obtained by him who reciteth *the Sukhmani*,

And heartily heareth Guru Nanak's words in praise of the Name :—

Rest, peace, wealth, the nine treasures,

Understanding, divine knowledge, all spiritual power,

Wisdom, devotion, union with and meditation on God,

The best divine knowledge, the most excellent ablutions,

¹ That is, I have been successful in my devotion.

The four desirable objects, mental enlightenment,
 Contempt of all things, though in the midst of them,
 Beauty, cleverness, knowledge of the truth,
 And the *power of* looking on all men as equal.

7

If any one heartily utter this precious *hymn*,
 He shall obtain salvation in every age.
 It containeth the sound of God's name,
 Which the Simritis, Shastars, and Veds repeat.
 God's name is the sum-total of all faith ;
 It dwelleth in the hearts of His saints.
 Millions of sins are erased in the company of the saints,
 And by their favour man escapeth Death.
 They on whose foreheads God recorded such destiny,
 Have, O Nanak, entered the asylum of the saints.

8

He in whose heart this Sukhmani dwelleth or who listeneth
 to it with love,
 Shall remember the Lord God ;
 The pain of birth and death shall be removed from him ;
 His human life so hard to obtain shall that moment be
 saved ;
 His renown shall be spotless and his speech nectar ;
 The one Name shall be contained in his heart ;
 Sorrow, disease, fear, and doubt shall not exist for
 him ;
 His acts shall be pure, he shall be called a holy man,
 And his fame shall be the most exalted of all.
 Nanak, such are the merits of the composition called
 Sukhmani.

LUNAR DAYS

The advantage of devotion :—

My sorrow hath fled and my doubt departed since I have
 taken God's shelter.

Nanak hath obtained the fruit his heart desired by singing
 God's praises.

He who singeth, he who heareth, he who meditateth on God ;

He who preacheth and he who fixeth the Name in his heart, shall be saved ;

His sins shall be cut away, he shall become pure, and purged of the filth of various births ;

His countenance shall be bright in this world and the next, and worldly love shall not affect him ;

He who praiseth God is wise, a Vaishnav, a possessor of divine knowledge,

Wealthy, a hero, and of reputable family.

The Khattris, Brahmans, Sudars, Vaisyas, and Chandals shall be saved by remembering God.

Nanak is the dust of the feet of him who knoweth his God.

GAURI KI WAR I

The fate of those who forget God :—

Where shall they who have totally forgotten God find an arm to grasp ? ¹

Nanak, God potent to act and cause to act hath ruined them.

The fate of murderers, adulterers, and robbers :—

Men take halters at night and go to *strangle* others, but God knoweth such persons.

Concealed in places they leer at other men's wives.

They break into houses *even* difficult of access, and enjoy wine for its sweetness :

But they shall afterwards regret their respective misdeeds.

The angel Azrail will press them like millfuls of sesame.

The fate of idolaters and ingrates :—

It is the servants of the True King who are acceptable ;

Nanak, the fools who serve other gods pine away and die.

The destiny God wrote in the beginning cannot be effaced.

¹ That is, to assist them.

The wealth of God's name is Nanak's capital ; ever meditate on it.

In terrible hell there is much suffering ; it is the abode of the ungrateful.

God smiteth them, Nanak, and they die a miserable death.

GAURI KI WAR II

Man is happy at all seasons when remembering God :—

Nanak, that is a delightful day when God cometh into the mind.

Accursed is the season, however pleasant, when the Supreme Being is forgotten.

God is man's best friend :—

Nanak, contract friendship with Him who hath everything in His power.

They are accounted false friends who go not a step with one.

Miscellaneous aphorisms of the Guru :—

I have seen every place ; there is none beside God.

Nanak, they who have met the true Guru, have attained their object.

The condition of this perishable world is as a flash of lightning.

Whoever repeateth the Lord's name, Nanak, is beautiful.

Men have searched the Simritis and the Shastars, but no one hath found God's worth.

He who meeteth the society of the saints enjoyeth divine pleasure.

True is the name of the Creator ; He is a mine of jewels.

The mortal, on whose forehead such destiny hath been written, remembereth God.

O God, grant Nanak, Thy guest, the true Name as his travelling supplies.

Man appeareth to be happy, but his heart is anxious, and his avarice never departeth.

Nanak, without the true Name, no one's sorrow departeth.

They who have not loaded truth to carry with them, shall be plundered.

Nanak, they who meeting the Guru recognize the one God shall be congratulated.

They who part friendship with God are worthless:—

They who are separated from their Lord, O Nanak, are entangled in the knot of doubt,

And useless as the beautiful fruit borne by the akk plant.

They who forget God suffer the pain of transmigration :—

They who forget God die, but cannot die altogether ;

They who turn away from God, *are in agony* like a thief on the stake.

Blest are they who ever remember God :—

Nanak, blest are they, perfect are they, and saints are they,

Who remember the spell of God's name at every breath they draw.

The following reproach was addressed to a Musalman priest :—

Thou wanderest about all day under the pressure of hunger :

How shalt thou escape falling into hell, if thou remember not thy Prophet ?

The following is repeated as a grace before and after meals :—

The beggar beggeth for alms, ' Give me, O dear One ; Giver, Benefactor, I have ever remembered Thee.'

God's unequalled storehouses are never exhausted.

Nanak, unequalled is the Word which hath arranged everything.

Remember the Word and you shall be happy here and hereafter :—

O beloved, learn the Word ; it shall protect you from transmigration :

Your faces, saith Nanak, shall become bright, and you shall ever be happy remembering the one God.

Man should not pray for worldly advantages :—

That is the best begging which beggeth for the one God ; Except the Lord's name, Nanak, all words are sinful.

The condition of him who loves and is beloved by God :—

He in whose heart the love of God dwelleth is like the golden earth studded with gems of grass.

Nanak, all his affairs become easy with whom the true Guru is pleased.

The covetous go wherever they expect gain :—

The kite wandereth in every direction—over water, mountain, and forest,

But only resteth where it seeth carrion.

The Guru's devotion to God :—

I have made Him a friend who is versed in all arts ;

I sacrifice to Him my soul : He is the wealth of my body and soul.

O Beloved, if Thou take *my hand*, I will never forsake Thee.

They who forsake God are evil and fall into hell's torments.

Love the Omnipresent :—

O silly woman, dispel thy doubts, and love thou the only dear One.

Whithersoever thou goest, there is He present.

A hypocrite can never be equal to a saint :—

Persons only fitted to play at bat and ball *like children*, mount horses and handle guns.

Animals which fly like barn fowl wish to be on a par with swans.

Salvation is obtained by repeating, hearing, or even writing God's name :—

He who repeateth God's name with his tongue, and heareth it with his ears, is saved, my friend.

The hand which writeth God's praises with love is pure.

Such have obtained all the merit of bathing at the sixty-eight places of pilgrimage :

They have crossed over the ocean of the world and subjugated the fortress of evil passions.

Nanak, such attach men to the infinite God's skirt and service, and save them.

God will save His servant :—

He who hath God hath no further desires ;

Nanak, all who touch His feet are saved.

ASA

Mammon affects not saints but only the worldly :—

Maya devoureth him who loveth her ;

She greatly terrifieth him who seateth her down in peace.

Brethren, friends, and families are at variance on beholding her ;

But now by the Guru's favour she is under my control.

Sidhs, Strivers, demigods, and men

Are bewitched on beholding her ; except the pious all are deceived by her deceit.

Some who wander as ascetics are in love with her ;

Others as family men amass wealth, but they cannot make her their own.

Others who call themselves continent are greatly troubled by her.

God hath preserved me from her by attaching me to the Guru's feet.

She leadeth astray the penitents who practise penance.

Pandits have been seduced by her into every form of greed.

Maya hath bewitched earth and heaven.¹

My true Guru hath given me his hand and saved me.

Maya acteth as a servant to the holy man.

With clasped hands she waiteth on him and respectfully saith,

‘What thou orderest I shall do ;

But, O saint, I cannot approach thee.’

The condition of those who have renounced worldly love :—

My Beloved hath separated me from my mother-in-law :²

My husband’s younger brother’s wife,³ and my husband’s elder brother’s wife⁴ have died of grief and sorrow.

I no longer heed my husband’s eldest brother,⁵

Since my clever and wise Spouse hath protected me.

Hear, O ye people, I have obtained the essence of love.

The true Guru hath given me God’s name, and I have killed and destroyed mine enemies the evil passions.

In the first place, I have renounced the love of pride ;

Secondly, I have renounced the customs of men ;

Thirdly, I have renounced the world, and deem an enemy and a friend the same.

Fourthly, having met the Guru I recognize the excellences of the final state.

I have assumed an attitude of contemplation in the cave of rest.

God appeared as light and played for me unbeaten music ;

I have obtained great joy by meditating on the Guru’s word.

Attached to my Beloved, I have become a blest and happy wife.

The slave Nanak herein uttereth divine wisdom ;

He who heareth and acteth *accordingly* shall be saved,

Shall be absorbed in God,

And not again suffer transmigration.

¹ All beings in whom there are the three qualities.

² Māya.

³ Hope.

⁴ Desire.

⁵ The god of death.

Holiness is described under the allegory of a perfect woman :—

A house is adorned by the presence of
A woman who is virtuous and devotion incarnate,
Whose beauty is incomparable, and conduct without
reproach.

Some rare holy man may find her :

On meeting the Guru I have found such a well-behaved
woman :

She sheddeth lustre on feasts and marriages.

As long as she lived with her father,¹

Her husband wandered about very lonely.

When I served and conciliated the true man,

He brought her to my house, and I obtained all happiness.

She possesseth the thirty-two good qualities ;² true and
holy are her offspring ;

She is obedient, accomplished, and beautiful ,

She fulfilleth the wishes of her husband and her lord ;

She comforteth in every way her husband's younger and
elder brothers' wives ;

She is the best of the household ;

She giveth counsel to her husband's younger and elder
brothers.

Blest is the home in which she hath appeared .

O Nanak, its inmates pass their time in perfect happiness.

The interference of Maya, or worldly love, in
human affairs, and how she is to be overcome :—

If I form any plan, Maya alloweth it not to mature :

She standeth near virtue and continence to repulse them ;

She weareth many guises and assumeth many forms ;

She alloweth me not to dwell at home, but maketh me
wander in different places.

¹ Spiritual ignorance.

² Different moralists and connoisseurs give different names to these qualities. They are intended to include all moral and physical excellences.

She is the mistress of my house, and alloweth me not to dwell therein.

It I try to do so, she quarrelleth with me.

She was sent by God in the beginning as a ruler.

She hath subdued the nine regions and all worlds.

At the banks of sacred waters she relinquisheth not her hold on Jogis and Sanyasis,

While they grow weary of reading the Simritis and studying the Veds.

Where I sit, there she sitteth with me ;

She forcibly entereth every abode.

Even by entering a low asylum¹ I cannot save myself from her.

Say, my friend, to whom shall I have recourse ?

Having heard of the true Guru's teaching I have come to him.

The Guru hath fixed God's name in my heart as a spell.

I now may dwell in my own home singing the praises of the Eternal One.

Nanak hath met God, and is free from anxiety.

My house is now mine own, and its former mistress and ruler

Is under my control ; the Guru hath made me a courtier of God.

The Guru versifies an address made to him by a Sikh :—

Having glanced at foreign countries I have come here for traffic.

I have heard, O Guru, thou hast an incomparable and profitable thing,²

To purchase which I have tied virtues in my dress³ and brought them as my capital.

Having beheld the jewel, my heart hankereth after it.

O merchant,⁴ a dealer hath come to thy door.

¹ Even if I worship gods and idols.

² The Name.

³ Natives of India do not generally use pockets, but carry money and valuables knotted in their garments.

⁴ The Guru.

Exhibit your goods, so that we may effect a bargain.
God hath sent me to the merchant.

Priceless thy jewel and priceless thy capital.

I have found a well-disposed friend to act as broker.¹

Now that I have made my purchase my mind is easy.

I have no fear of thieves, of wind, or of water.

Quietly have I purchased, and quietly do I take away
my purchase.

When the true Name is gained, there is no regret.

I shall take my purchase home safe and sound.

I have made a profit and am happy.

Thanks to the perfect merchant, the bestower,

Such a bargain some rare pious man hath made.

Nanak taketh home profitable goods.

The following was addressed to a hypocritical
Brahman :—

O Brahman, people make thee offerings and worship thee

Thou takest from them and yet deniest that they give thee.

Thou shalt regret thy conduct at the Court

Where thou shalt have to appear.

Such Brahmans as contrive evil

For the innocent shall be lost, O my brethren.

With covetousness in their hearts they wander about like
mad dogs ;

They slander others, and bear the load of their sins on
their own heads.

O Brahman, thou art plundered by mammon, yet thou
reflectest not

That in many ways thou art led astray through error.

Thou wearest many religious dresses before men,

But thy heart is besieged by evil passions.

Thou preachest to others, but art ignorant thyself.

Such a Brahman shall nowhere be acceptable.

O foolish Brahman, remember God

Who beholdeth thee, heareth thee, and abideth with thee.

Saith Nanak, if such be thy fate,

Renounce pride and cling to the Guru's feet.

¹ A mediator saint.

The fate of the slanderer :—

The slanderer roareth and screameth,
He forgetteth the primal God the Supreme Being, and
obtaineth the reward of his acts.

Any friend he may have he shall take with him *to hell*.
Vainly the slanderer taketh on himself a load as that of
a boa-constrictor,¹ and burneth himself in the fire.

Nanak telleth what taketh place at God's gate.
God's saints are ever happy ; they are in ecstasies singing
His praises.

Pride mars man's good qualities :—

In the first place, thy caste is good ;
Secondly, thy lineage is honoured ;
Thirdly, thine abode is beautiful ;
But the pride of thy heart marreth thy beauty.
O handsome, shapely, wise, and clever man,
Excessive pride and worldly love have ensnared thee.
Very clean is thy kitchen.
Thou bathest, adorest, and appliest crimson frontal marks.
Thou pratest of divine knowledge while thou art dissolved
in pride.

The dog covetousness ruineth thee in every way ;
Thou dressest and enjoyest thyself ;
Thou performest religious ceremonies to be honoured
of men.

While thou sprinklest over thy body perfumed distilled
aloe wood and sandal,

The pariah wrath is thine evil companion.
All other creatures are thy water-carriers.
In this world thou issueth thine own coin.²
Thou hast gold, and silver, and copper ;
But thy lust hath destroyed thy virtue.
The soul which God mercifully regardeth
Shall be delivered from its prison.

¹ *Ajgar bhār*. If *ajar bhār* were read, the translation would be—an intolerable load.

² In proof of sovereignty.

That body which meeteth the company of the saints
shall taste the relish of God's name,

And, saith Nanak, produce good fruit.

Then shalt thou be like a happy married woman endowed
with all comeliness and happiness ;

Then shalt thou be all-beautiful and wise.

The Guru preaches a brief sermon on humility :—

The framework of the body hath been skilfully constructed,

Yet know for certain that it shall become dust.

Remember thine origin, O thoughtless fool ;

Why art thou proud of such a thing ?

Thou art a guest on three sers of corn a day ;¹

All thine other property thou hast only as a trust.

Thou art ordure, bones, and blood wrapped up in skin :

Is it of this thou art proud ?

If thou know One Thing thou shalt be pure ;

Without knowing it, thou shalt be ever impure.

Saith Nanak, I am a sacrifice to the Guru,

Through whom God the omniscient Being is obtained.

The Guru's impatience to meet God :—

Separated from my Spouse one ghari appeareth to me as
a day, yea, as many days.

My mind is distressed until I meet my Beloved.

Separated from my Spouse one moment appeareth to me
a day ; yea, it never passeth.

Excessive is the desire of my heart to behold Him ; is
there any such saint as will cause me to meet my Beloved ?

The four watches of the day *appear to me* as the four
ages of the world.

When night cometh I think it will never end.

The conspiracy of the deadly sins hath kept me from
my Beloved.

Wandering and wandering I weep and wring my hands.

¹ Two and a half sers in Guru Arjan's time is equal to one ser
or two pounds avoirdupois now.

At last God hath shown Himself to His servant, Nanak,
Who having seen Him hath obtained supreme happiness.

Instead of worshipping God at home man performs
vain devotion abroad : —

Man forsaking the love of God, becometh intoxicated with
the love of worthless objects.

He hath what *he wanteth* at home, yet he goeth abroad
to seek it : ¹

He listeneth not to the true ambrosial Word.

Attached to false scriptures, he wrangleth *with the holy*.

Taking the wages of the Lord he serveth some one else.

With such qualities is mortal clothed.

He hideth himself from Him who is ever with him.

He prayeth again and again for what is useless to him.

Saith Nanak, O God, compassionate to the poor,

As it pleaseth Thee so cherish me.

The intoxication of devotion :—

He who drinketh the essence of God is ever imbued
with it ;

The effect of all other essences is but for a moment.

He who is intoxicated with God's essence is ever happy ;

Anxiety is produced by all other essences.

He who drinketh God's essence is inebriated and intoxic-
ated ;

All other essences are worthless.

The value of God's essence cannot be described ;

It is found in the saints' shop ;

But nobody can purchase it even with millions of
rupees.

The Guru giveth it to him who hath obtained *his favour*.

Nanak having obtained its relish from the Guru,

And tasted it, hath become astounded.

Nanak having become accustomed to its taste

Cannot by any means relinquish it in this world or the
next.

¹ Man possesses God in his heart, yet he becomes an anchorite and goes to the forest in quest of Him.

The Guru prays for God's protection :—

Beside Thee, O Lord, I have none other ; Thou art in my heart ;

Thou art my friend and my companion ; why should my soul be afraid ?

Thou art my shelter ; Thou art my hope.

Sitting or standing, sleeping or waking may I not forget Thee O God, at every breath I draw !

Protect me, protect me, O God, in Thine asylum ! terrible is the ocean of fire.

Giver of happiness to Nanak ; true Guru, we are Thy children.

God preserves His saints from worldly love, which is a malignant fever :—

God hath saved His servant,

My mind is reconciled to the Beloved ; my fever hath poisoned itself and died.

I feel not cold or heat when I sing the praises of God's name.

My vomiting totally ceased when I took the protection of God's lotus feet.

By the favour of the saints, God hath been kind to me and given me assistance.

Nanak ever singeth the Treasury of excellences, and thus dispelleth doubt and sorrow.

The Guru's instruction is medicine for the mind diseased :—

I have taken God's name as my medicine ;

I have been cured, my pain ¹ hath departed.

My fever hath left me through the perfect Guru's instruction.

I have become glad, my sorrows have all fled.

Nanak, all animals obtain happiness

By meditating on the supreme God in their hearts.

¹ That is, spiritual ignorance.

The Guru fears not the death of his body :—

The time *of death*, which man desireth not, shall arrive.

Without God's order how shall the fire *of fear* be put out,
however much we try ?

The body is dissolved by water, fire, and earth,¹

But the soul is neither young nor old,² O my brethren.

The slave Nanak hath entered the sanctuary of the
saints,

And by the Guru's favour the fear *of death* is far from
him.

The advantage of saintly association and devo-
tion :—

By association with the saints, in whom God's light for
ever shineth,

Man obtaineth a dwelling at God's feet.

O my soul, ever repeat God's name,

So shalt thou obtain comfort, peace, and happiness ; and
all thy sins shall depart.

Saith Nanak, ye whose acts are perfect

Shall on meeting the true Guru obtain the perfect supreme
Being.

O my True Guru, Holder of the play of the world, preserve
Thy child.

Give me sense ever to sing Thy praises, my God, in-
accessible and endless.

When a mortal is in his mother's womb he abideth under
the support of the Name ;

He is happy, he remembereth God at every breath, and
the fire *of the womb* affecteth him not ;

So, O man, cease to covet others' goods and others'
wives, and to slander others.

Relying on the true Guru, worship in thy heart God's
lotus feet.

The houses, mansions, and palaces which thou beholdest—
of these none shall depart with thee.

¹ The different ways of disposing of the dead.

² That is, the soul is unaffected by time or death.

As long as thou livest in this Kal age, Nanak, remember God's name.

Everything is false save devotion to God :—

Empire, property, youth, mansions, fame, comeliness, and youthful beauty,

Great wealth, elephants, horses, and rubies purchased with hundreds of thousands,

Shall be of no avail in God's court hereafter ; the proud must depart without them.

Why apply thy mind to any but the one God ?

Standing, sitting, sleeping, or waking, ever and ever meditate on Him.

They who were victorious in the great decorated and beautiful arenas, and in the contests of the battle-field,

Who loudly boasted that they had the power of killing, capturing, or releasing,

Left everything and departed on the very day the order of the Supreme Being arrived.

Man performeth ceremonial works of many descriptions, but the Creator he knoweth not.

He preacheth, but he practiseth not ; he knoweth not God's word.

Naked he came, naked shall he depart ; *his acts are impure* as when the elephant throweth dust on its head.

Ye good saints and friends, hear me all—false is this world.

Fools have died in agony speaking of their belongings.

On meeting the Guru, Nanak hath meditated on the Name ; the true Name hath saved him.

Few are wakeful in God's service :—

The whole world is fast asleep in error and silly occupations ;

Only some rare servant of God is awake.

Man is absorbed in greatly fascinating mammon who is dearer to him than life :

Few are they who forsake her.

Some rare holy man is attached

To God's incomparable lotus feet, and the instruction of His saints.

Nanak, they who are very fortunate, and to whom God showeth favour,

Are wakeful in the company of the saints, and become imbued with divine knowledge.

The fate of the slanderer :—

The slanderer who washeth away the filth of the sins committed by the slandered in various births, shall obtain his deserts.

He shall have no happiness here, no entrance into God's court *hereafter*, and he shall be tormented in the realm of Death.

The slanderer hath lost his life in vain.

He cannot succeed in anything, and hereafter shall not find a place.

Such is the fate of the wretched slanderer : what can the poor creature do ?

He shall be ruined where he shall have no protector : to whom shall he appeal ?

There is no salvation anywhere for the slanderer : such is the will of God.

The more the saints are slandered, the happier are they.

Thou, O God, art the prop, Thou art the helper of the saints.

Saith Nanak, God protecteth His saints, and the slanderer He consigneth to the stream.

The following was addressed to a hypocritical Sanyasi :—

He who washeth his body while he hath filth in his heart shall lose *his happiness* in both worlds.

Here he suffereth from lust, wrath, and worldly love ; hereafter he shall sob and weep.

The way to worship God is different.

The serpent is not killed by striking its lair on the outside, neither doth the deaf man hear the Name.

The hypocrite while abandoning his worldly occupations knoweth not of devotion ;

He applieth himself to criticism of the Veds and the Shastars, but knoweth not the real means of union with God.

As a bad coin ¹ is discovered when examined by a money-changer,

So the Searcher of hearts knoweth everything ; how shalt thou hide thyself from Him ?

The false are at once ruined by their falsehood, deception, fraud, and hollowness.

Nanak uttereth this most verily ; see and remember this in your hearts.

The wonders wrought by the Guru's teaching :—

By the Guru's instruction, a low Chandal woman becometh a Brahmani and a Sudar woman attaineth the highest rank ;

The craving desire ² for terrestrial and celestial enjoyments is extinguished and destroyed.

The cat ³ of the household ⁴ is now differently trained ; on seeing mice ⁵ it feareth them.

The Guru hath subjected the lion ⁶ to the goat ⁷ ; the dogs ⁸ eat grass ; ⁹

A hut ¹⁰ hath been raised without pillars in which the homeless find a home.

Without a setter jewels are set ¹¹ and a marvellous precious stone ¹² placed among them.

¹ *Dabūa*. This coin was worth a little more than an Indian *paisa* or an English farthing.

² *Lahbar*, literally—a flame. *Sakhni*—empty and ungratified. The line is also translated—(a) Even if the wealth of the world be obtained, man's desires will not be satisfied, but when the Bridegroom (*Bar*) is obtained (*lah*), all craving (*khāi*) is extinguished. (b) *The soul* wandereth unsatisfied in the nether and upper regions, but when it obtaineth the Bridegroom its hunger is relieved. (c) He who is devoid of terrestrial and celestial blessings, shall, on receiving the fruit of the *Guru's instruction*, have his hunger for such things satisfied.

³ Understanding.

⁴ The heart.

⁵ Worldly things.

⁶ Pride.

⁷ Humility.

⁸ The organs of sense.

⁹ Obtain their rightful portion.

¹⁰ Heaven.

¹¹ Man's mind is set with virtues.

¹² Divine love. *Thewa* is the large stone of a ring.

It is not by clamour the plaintiff succeedeth ; by silence he obtaineth justice.

Man dead to God while enjoying wealth, and seated upon *costly* carpets, *now knoweth* that what appeareth to the eye quickly vanisheth.

He who saith he knoweth, knoweth nothing ; but he who *really* knoweth is well known.

Saith Nanak, the Guru hath given me nectar to drink, and on tasting it I am happy.

The Guru's dependence on God :—

Where Thou, O Lord, art, what fear is there ? whom shall I praise but Thee ?

Where I have only Thee I have everything ; there is none but Thee.

O Father, I have seen that the world is poison.

Preserve me, O Lord of the earth ; Thy name is my support.

Thou knowest the whole state of my mind ; to whom shall I go to tell it ?

Without the Name the whole world hath gone mad ; when it obtaineth the Name it becometh sane.

What shall I say ? to whom shall I tell my condition ? what I want to say must be told to the Lord.

What Thou hast done prevaieth ; ever and ever my hope is in Thee.

If Thou grant greatness, it is to Thine own greatness : let me everywhere meditate on Thee.

O God, Thou art ever the Giver of happiness to Nanak ; Thy name alone is my strength.

The Guru acknowledges his obligations to God :—

When I forget Thee, every one vexeth me ; when I remember Thee, men do me service.

I know none but Thee, Thou true, invisible, and inscrutable One.

When I think of Thee, Thou art always merciful ; what is the wretched crowd then to me ?

Say whom shall I call bad or good ? All men are Thy creatures.

Thou art my prop ; Thou art my support ; Thou givest me Thy hand and protectest me.

He to whom Thou showest mercy can suffer no ill.

Only that is happiness and that greatness which is pleasing to God.

Thou art wise, Thou art ever kind, O Lord ; if I obtain Thy name, I am happy.

In Thy presence this is my humble representation ; my soul and body are totally Thine.

Saith Nanak, whatever distinction I possess is Thine ; no one knoweth my name.¹

The following represents a conversation between a Sikh and a devout lady who had asked him the questions contained in the first part of the hymn. The conversation was versified by the Guru.

Thou hast escaped worldly love, impurity, and sloth ; by whose favour was it done ?

Worldly love once greatly fascinating thou feelest no longer ; whither hath gone thy sloth ?

By what arduous mortification hast thou escaped from lust, wrath, and pride,

Which have ruined godly men, demigods, demons, beings possessed of the three qualities, and the whole world ?

A forest fire consumeth much grass ;² some rare green shrub *like thee* hath escaped.

I cannot describe such an omnipotent being ; his praises cannot be expressed.

In this chamber of lamp-black thou hast not been besmirched ;³ nay, thou hast assumed a spotless colour.

The Sikh's reply :—

The great spell of the Guru hath taken its dwelling in my heart, and I have heard the wonderful Name.

¹ That is, it is not I, it is Thou who art distinguished.

² That is, avarice has consumed many mortals.

³ Thou hast not become wicked in this evil world.

God hath mercifully looked on me with favour, and attached me to His feet.

Through love and service Nanak hath obtained happiness in the association of the saints.

The following represents another conversation between the same lady and the Sikh :—

Thy red jacket ¹ becometh thee ;

Thou art pleasing to the Lord, and thou winnest His heart.

Who hath given this bloom *to thy face* ?

What dye hath given thee thy bright complexion ?

Thou art beautiful, thou art a happy wedded wife.

In thy house is thy Beloved, in thy house is good fortune.

Thou art chaste, thou art distinguished,

Thou art pleasing to thy Beloved, thou possessest superior knowledge.

The Sikh's reply :—

I please my Beloved, wherefore I have this bright complexion.

Saith Nanak, God hath looked on me with a favouring glance.

Hear, my friend, this is the reward of my toil,

That God Himself decketh and adorneth me.

Man is happy on meeting God, as a woman on meeting her husband :—

When Thou wert distant, I greatly suffered ;

Now that I have contrived to meet Thee,

My female companions cease to taunt me.

My suspicions have fled ; by the Guru I am united with my Beloved.

My Beloved hath approached and placed me on the couch :

I no longer heed what people say.

In my temple ² is the light of the Word.

My Spouse is joyful and happy.

¹ Devotion.

² Heart.

Through the destiny recorded on my forehead my Beloved
hath come home to me,

And Nanak hath found lasting wedded bliss.

The Guru, while associating with the world, ever
thinks on God :—

My soul is attached to the true Name ;

My love for men is but artificial guise ;

My ties are only external : I smile on every one,

But I am separate from them as a lotus from the water.

I converse with everybody,

But I keep my heart with God.

I appear very formidable,

But *in reality* my heart is the dust of every one's feet,

The slave Nanak hath found the perfect Guru ;

He hath shown me the one God both in my heart and in
nature.

However great man's pleasures, he is, as it were,
dead without devotion :—

Man may enjoy pleasures in the vigour of youth,

But without the Name he is blended with the dust.

He may wear *costly* earrings and *fine* clothes ;

He may have a comfortable couch, and be proud thereof ;

He may have elephants to ride and a golden umbrella
over his head ;

But without the worship of God he is, *as it were*, beneath
the earth.

Man may enjoy many beautiful women,

But without the essence of God all relishes are insipid.

Deceived by mammon man is led into sin and evil,

But he is saved, O Nanak, by entering the sanctuary of
the merciful God.

The saints are likened to a garden, the Guru to
a gardener :—

There is a garden ¹ in which many trees are planted ;

They bear the ambrosial Name as fruit.

¹ The company of the saints.

So contrive, O man of God,
 That thou mayest obtain the rank of nirvan.
 Around the garden, my brethren, are poisonous pools ;
 within it is nectar ;
 There is one gardener to irrigate ;
 He tendeth the leaves and branches ;
 He bringeth many vegetables and planteth them therein ;
 They all without exception bear fruit.
 He who hath received the ambrosial fruit of the Name
 from the Guru,
 Crosseth over the world's ocean according to the slave
 Nanak.

The Guru prefers the spot where the saints congregate to any place of pilgrimage :—

If I go on a pilgrimage *I see* men boasting ;
 If I inquire of Brahmans, *I find* them immersed in mammon.

O my friend, show me that place
 Where God's praises are ever sung.
 By meditating on evil and good according to the Shastars
 and Veds,
 Man again and again descendeth to hell and ascendeth
 to heaven.

In the family man's life there is anxiety, and in the
 hermit's pride.

The soul is entangled in religious ceremonies.
 He who by God's favour hath his mind under control,
 Shall be saved, O Nanak, by the Guru's instruction.
 Sing God's praises in the company of the saints :
 The place where they dwell is obtained from the Guru.

Let God be ever present to man in all his avocations :—

Whether standing, sitting, or sleeping, meditate on God.
 Taking thy walks sing God's praises.
 With thine ears hear the ambrosial Word.
 By listening to it thy heart shall be glad, and all thine
 infirmities and troubles depart.

While working, travelling, or *wandering by the river's* shore repeat God's name.

By the Guru's favour drink God's nectar.

He who day and night singeth God's praises

Shall not fall in Death's way.

By touching the feet of him who forgetteth not *God's name*

During the eight watches of the day, O Nanak, emancipation is obtained.

God's kingdom is for the lowly :—

The lowly man whom nobody knoweth

Shall be honoured by everywhere repeating God's name.

I crave for a sight of Thee ; grant it, O my Beloved :

Who hath not been saved by serving Thee ?

The whole world washeth the dirt of his feet

Whom nobody would approach.

The man who is useless to everybody

Is invoked *as a saint* by the Guru's favour.

In the company of the saints, the mind that sleepeth awaketh ;

Then, O Nanak, the Lord is dear.

The omnipresence of God expressed by different metaphors :—

God is Himself the tree, and its extended branches.

He watcheth His own field.¹

Wherever I look there is the one God ;

He is in every heart.

He Himself is the sun and the expansion of its rays.

He is at once concealed and manifest.

He is described as possessing all qualities and no qualities.

Both descriptions together apply to the one God.

Saith Nanak, the Guru hath dispelled my doubts and fears,

And I behold the Blissful One everywhere.

The Guru's self-depreciation :—

I know no tricks and devices of speech,

But day and night I repeat Thy name.

¹ The world.

I possess no merits—not even one.

O God, Thou doest, and causest *all things* to be done.

I a fool, blockhead, ignorant, and thoughtless,

Long for Thy name in my heart.

I have performed no works of devotion, penance, or mortification ;

I have only adored Thy name in my heart.

I know nothing ; I have little wisdom.

Nanak representeth, Thou art, O God, my shelter.

The relation of the creature to the Creator :—

Thou art my lake, I am Thy fish ;¹

Thou art my Lord, I am *the beggar* at Thy gate.

Thou art my Creator, I am Thy worshipper.

I have found Thy sanctuary, O God of profound excellence.

Thou art my life, Thou art my support.

On beholding Thee I bloom like the lotus.

Thou art my salvation, and mine honour ; Thou art the Acceptor of *the holy*.

Thou art Almighty, Thou art my strength.

Nanak's supplication to God is—

May I night and day repeat Thy name, O Lord of excellences !

The Guru one day visiting his sacred tank saw mourning in one house and rejoicing in another. Upon this he composed the following :—

Mourners practise falsehood ;

They laugh while mourning for others.

One man dieth *and there is weeping for him* ; in the house of another there is singing.

One man weepeth, another laugheth.

From youth to old age

Man attaineth not his object ; then he regretteth *lost opportunities*.

The world is subject to the three qualities,

¹ That is, as a fish cannot live without water, so I cannot live without Thee.

And therefore man passeth through hell and heaven.

Saith Nanak, that man's birth is fruitful, and he is acceptable

Whom God hath applied to the repetition of His name.

A man had a dream which he related to Guru Arjan. He thought he had fallen into a well and tried to ascend by the well-rope. Two mice, one black and the other white, were gnawing it away. In the well was a venomous serpent which he feared would sting him. In this dilemma a drop of honey fell into his mouth from a tree which grew over the well, and he awoke. The following was composed by the Guru on the subject of the dream :—

Night and day mice gnaw the rope.¹

He who falleth into the well eateth sweets.²

The night³ passeth away in thinking and reflecting.

Man while considering the various pleasures of the world never thinketh of God.

Deeming the tree's shadow immovable he buildeth his house *beneath it* ;

But Death's noose is *round his neck*, and Maya aimeth her arrow at him.

The sandy shore which is exposed to the waves

The fool considereth to be permanent.

He who repeateth the Sovereign God's name in the society of the saints,

Shall, Nanak, live for ever singing God's praises.

The following was addressed to a dead body :—

With the soul thou didst play.

With the soul thou didst meet every one.

Everybody desired thee with the soul ;

Without it no one wisheth to see thee.

Where is that soul now ?

Without it thou art in a sad plight ;

¹ Night and day life grows shorter.

² Man enjoys himself when he comes into the world.

³ Human life.

With it thou wert master in thine own home.
 With it thou wert distinguished,
 With it thou wert fondled ;
 Without it thou wert left in the dust.
 With it thou hadst honour and greatness,
 With it thou hadst relations with the world,
 With it thy framework *was tricked out* in various ways ;
 Without it thou hast become clay.
 The soul neither dieth nor is born ;
 It acteth subject to God's orders.
 O Nanak, it is God who having fashioned *the body* uniteth
 and separateth *the soul* from it—
 He Himself knoweth His own power.

The attributes possessed in common by God and the saints :—

God doth not die, nor do we fear *death* ;
 He doth not perish, nor do we grieve.
 He is not poor, nor are we hungry ;
 He feeleth not pain, nor do we.
 There is no destroyer but God ;
 He liveth and giveth us life.
 He hath no entanglements, nor have we ;
 He hath no *worldly* occupations, nor have we ;
 He hath no impurity, nor have we—
 When He is glad, we are ever happy—
 He hath no anxiety, nor have we ;
 He is not defiled *by the world*, nor are we ;
 He feeleth no hunger, and we no thirst.
 If He is pure, we are so also.
 We are nothing, He is the only Being :
 He alone is the beginning and end.
 O Nanak, the Guru hath dispelled and shattered our doubts.
 We and God, having become united, have assumed the
 same colour.

The advantages of loving the Lord :—

By love for the Lord happiness is ever obtained,
 By love for the Lord we feel no misery,

By love for the Lord the filth of pride is washed away,
 By love for the Lord man is ever pure.
 Hear, my friend, bear love and affection to God,
 Who is our life and soul and the support of every heart.
 By love for God all treasure is obtained,
 By love for God the pure Name entereth the heart,
 By love for God man is ever honoured,
 By love for God anxiety is erased,
 By love for God man crosseth the terrible ocean,
 By love for God man feareth not Death,
 By love for God all are saved,
 By love for God He goeth with us.
 No erring man may by himself meet God.
 He to whom God is merciful joineth the society of the
 saints.

Saith Nanak, I am a sacrifice unto Thee, O God ;
 Thou art the shelter and strength of the saints.

The proud and rich oppressor is brought to his level by death :—

Man becoming a king, exerciseth dominion ;
 Committing oppression he acquireth wealth ;
 Amassing and amassing he filleth his coffers ;
 But God taketh his wealth from him and bestoweth it on
 another.

The body is an unbaked earthen vessel with water therein,
 Yet man becometh very proud of it.

He becometh fearless and reckless,
 And never thinketh of the Creator who is with him.

He raiseth and collecteth armies,
 But when the breath leaveth him he becometh ashes.

He possesseth lofty mansions, seraglios and queens,
 Elephants and teams of horses to delight his heart,
 A large family of sons and daughters ;
 But through love of them the fool dieth in great affliction.
 He who created him, destroyeth him.

Pleasures and enjoyments are like a dream.

He is emancipated, he possesseth empire and wealth,
 O Nanak, to whom the Lord is merciful.

The condition of the regenerate :—

The order of the Beloved is sweet to me ;

My Spouse hath divorced my co-wife *who obeyed not His order.*

My Beloved hath decorated me His happy married wife,
And slaked the burning of my heart.

It is well that I did the bidding of the Beloved ;

I have known what happiness and tranquillity are with Him.

I am the handmaiden, the servant of the Beloved
Who is indestructible, inaccessible, and infinite.

I will take a fan and wave it over my Beloved.

The five deadly sins which tormented me have fled.

I am not of high family, nor am I beautiful ;

I know not how I have pleased my Spouse.

Though I am helpless, poor, and unhonoured,

My Spouse hath taken my hand and made me His queen.

When first I saw my Beloved Friend,

I obtained happiness and tranquillity, and blest was my married life.

Saith Nanak, my desires have been fulfilled.

The true Guru hath united me with God, the Lord of excellences.

The following is a description of Maya, or worldly love :—

On her forehead is a frown,¹ her look is sour,

Bitter is her speech, rude her tongue ;

She is ever hungry, she thinketh God is distant *and seeth her not.*

Such a female hath the one God created.

She hath devoured the whole world except those whom the Guru hath protected, my brethren.

Casting a net of deception she watcheth till the whole world *fall therein.*

She hath bewitched Brahma, Vishnu, and Shiv.

Only the pious who love the Name have not been dishonoured by her.

¹ Literally—the mark of the three qualities.

Men grow weary performing fasting, vows, and expiations ;

They wander to the banks of sacred streams over the whole earth ;

But only those who have sought the true Guru's shelter are saved.

The whole world is bound by the love of Maya.

The obstinate and the foolish are consumed by pride.

Guru Nanak hath taken mine arm and protected me.

God's praises ; His name man's only support :—

I am a purchased slave ; Thou, O Lord, art my true Master ;

My soul and body, yea, everything is Thine.

O Lord, Thou art the honour of the unhonoured ; I put my trust in Thee.

Know that he who hath other support than the True One is feeble.

Thine empire is boundless ; no one knoweth its limit.

He who meeteth the true Guru, walketh according to Thy will.

Device and cunning are of no avail.

Receive, O man, the happiness which the Lord being pleased conferreth on thee.

Even though thou perform millions of ceremonies, they will not avail thee.

The slave Nanak hath made the Name his support and forsaken all other calling.

The following was addressed by the Guru to his mother :—

If the invisible and infinite Lord dwell a little in my heart,
O my mother, my troubles, pains, and infirmities shall all vanish.

I am a sacrifice to my Master.

My soul and body are very happy repeating His name.

I have heard a little regarding that true Lord.

I have obtained happiness upon happiness, O my mother, which cannot be estimated.

On beholding Him with mine eyes I was pleased, and began to long for Him.

O mother, I am without excellences, yet God Himself hath attached me to His skirt.

God is totally beyond the Veds and the books of the world ;
Nanak's King hath openly manifested Himself.

Magnification of the Lord who ought to be served and remembered by His frail creatures :—

Hundreds of thousands of saints worship Thee, uttering
' Beloved, Beloved ! '

In what way shall I who am without virtues and sinful meet Thee, O my life ?

Thou art my prop, O Lord, Sustainer of the earth, and merciful God ;

Thou art the Lord of all ; the whole creation is Thine.

Thou art ever the Helper of the saints, and they behold Thee ever present.

They who are without the Name die lamenting.

Transmigration is at an end for those who embrace the Lord's service.

What shall be the condition of those who forget the Name ?

The whole world is like trespassing cattle.¹

Saith Nanak, O God, do Thou Thyself cut off my shackles and blend me with Thee.

Instruction to the human race :—

O man, forgetting all other things, think only of the one God ;

Put aside false pride and offer Him thy soul and body ;

Praise thou the Creator during the eight watches of the day.

I live by Thy gifts, O God, show mercy unto me.

O man, do that work by which thy countenance may be bright.²

¹ Men follow their own inclinations and suffer accordingly. Trespassing cattle were chained and impounded.

² By which thou mayest be happy.

O God, he on whom Thou bestowest truth becometh attached to it.

O man, construct such a house as shall never fall.

If thou put the one God in thy heart, thou shalt never die.

God is dear to those who are pleasing to Him ;

And by the Guru's favour, O Nanak, they praise Him the Ineffable.

The bliss of those who devote their thoughts to God :—

What men are they who forget not the Name ?

They are as God ; know that there is no difference between Him and them.

The souls and bodies of those who meet Thee, O Lord, are happy.

They obtain happiness ; all their sorrows are dispelled by the favour of the saints,

By whom are saved all countries and worlds.

They are perfect saints in whose hearts Thou, O God, dwellest.

He whom Thou acknowledgest is acknowledged.

He is illustrious, accepted, and famous everywhere.

O true King, fulfil Nanak's desire

To adore and remember Thee day and night at every breath.

Man ought ever to attend to his devotions :—

O thou, the prey of sloth, why sleepest thou forgetting the Name ?

How many float away *to perdition* on this river of life !

O man, embark on the boat of God's feet and cross over.

During the eight watches of the day sing God's praises in the company of the saints.

Thou enjoyest various pleasures, but they are empty without the Name.

Without God's service thou shalt weep thyself to death.

Thou dressest, eatest, and perfumest thyself and rubbest on batna,¹

¹ An Oriental soap used to make the skin soft and delicate.

But, without remembering God's name, thy body shall assuredly depart and become dust.

This world is very difficult to cross : only a few know this.

They who seek God's protection, O Nanak, shall be saved ; this is God's law.

The Guru calls upon his saints to join him in worship and arrive at a state of exaltation :—

Come, my friends, let us meet and enjoy every relish ;

Having met let us repeat God's ambrosial name so that our sins may be blotted out.

Meditate on the Real Thing, O ye saints, that no troubles may befall you.

The pious are on the alert, and have destroyed all the thieves.¹

Take wisdom and humility as your viaticum, and destroy the sin of pride.

True is the shop,² perfect the traffic ; deal in the ware of the Name.

They who offer up their souls, bodies, and wealth are held in honour.

They who are pleasing to their Lord enjoy themselves.

Fools of weak understanding who drink wine become whore-masters.

They who are saturated with God's elixir, Nanak, are the true drinkers.

The Guru, as handmaiden of the Lord, offers Him homage :—

The God whose handmaiden I am, is the most exalted of all :

Everything whether small or great is His.

My soul, my life, and my wealth are admittedly the Lord's.

I am accounted the handmaiden of Him through whose Name I have become pure.

O Thou, who art independent and full of joy, Thy name is a jewel and a diamond.

¹ The deadly sins who came to rob them.

² The company of the saints.

She whose Lord Thou art, roameth satisfied and ever happy.

Ye friends and companions of my association, implant in me right understanding,

That I may serve the saints with love, and thus obtain God's treasure.

All are handmaidens of God ; all call Him Master,

But it is only she whom God adorneth, O Nanak, who abideth in happiness.

The duties of the holy handmaiden :—

Become the handmaiden of the saints and learn thy duties :

The highest of all virtues is not to deem thy Spouse afar.

Dye thy soul with the beautiful madder of God's name.

Abandon devices and cunning, and know that God is with thee.

Make obedience to thy Spouse's words thine ornaments ;

Chew forgetfulness of the world as thy betel ;

Make the Guru's instruction thy lamp, and spread the couch of virtue.

Stand with clasped hands all day long, and thou shalt meet the sovereign God.

She who is pleasing to the Creator possesseth all discretion and ornaments ;

She is endowed with peerless beauty, O Nanak, and is a happy wife.

The advantages conferred by the Guru :—

As long as I have mental doubts I stray in devious paths :

When the Guru dispelled my doubts I obtained rest.

The evil passions which tormented me have left me through the Guru :

I have escaped from them, and they have escaped from me.

Man is entangled from the moment he thinketh that *worldly things* are private property.

I have escaped from entanglements since the Guru dispelled my spiritual ignorance.

Man suffereth as long as he knoweth not the will of God.

He is happy when, meeting the Guru, he recognizeth God's will.

I have no enemy to torment me, nor doth any one appear to me to be evil.¹

The servant who serveth the Guru, O Nanak, is a slave of the Lord.

Devotion is pleasing to the Lord and procures the fulfilment of desires :—

Sing God's praises and thou shalt obtain great happiness, comfort, and delight.

If the true Guru give His name, evil influences² shall be removed.

I am ever and ever a sacrifice to my Guru ;

I devote myself to the Guru by meeting whom I have obtained my real object.

He who remembereth not God believeth in good and bad omens.

Death approacheth not him who is pleasing to the Lord.

The Name is superior to all gifts, charity, devotion, and penance.

All his desires shall be fulfilled who repeateth God's name.

His fear is no more, his errors and worldly love have fled, and he seeth none but God.

Nanak, if the supreme Being preserve, no sorrow shall befall us.

The Guru sings God's praises on every occasion :—

I sing God's praises at home, I sing them abroad, I sing them awaking in the morning.

I, who deal in God's name, have obtained it as my viaticum *from the Guru*,

And completely forgotten all things beside.

The perfect Guru hath given me the gift of the Name ; it is my only support.

¹ That is, I am nobody's enemy.

² *Grih* (*grah*), the seven planets of the ancients and the demons Rāhu and Ketu. *Grih* also means entanglements.

In woe I sing *God's praises*, in weal I sing them ; on my way I remember them.

The Guru hath firmly fixed the Name in my heart and slaked my thirst.

I sing *God's praises* by day, I sing them by night, I sing them with my tongue at every breath.

The faith that God is with us whether alive or dead resulteth from association with the saints.

Bestow this gift, O God, upon Thy slave Nanak, that he may clasp to his heart the dust of the saints' feet,

That he may hear of God with his ears, behold Him with his eyes, and put the Guru's feet on his forehead.

Man must die at last, and his only hope is in God :—

The body which thou deemest permanent is only a two days' guest.

Children, wife, home, all thy property—the love of all these things is transitory.

O man, why laughest thou ?

If thou look attentively, these things are like an enchanted city ; ¹ profit is only obtained by worshipping God.

Clothes worn on the body fall to tatters after two or four days ;

However much thou runnest upon a wall, thou shalt at last arrive at its end ; ²

Salt at once melteth if put into a pitcher of water ;

So when the order of the Supreme Being arriveth, the soul must depart in a trice.

O man, thy walking, thy sitting, and thy breathing are all counted.

¹ Harishchandar son of Trisanku was, according to the Purāns, raised to heaven for his unbounded liberality. He was accompanied thither by his friends and followers, but being induced to boast of his merits, he was hurled back to earth. On the way he repented of his fault, and remained suspended feet uppermost in mid-air. His city there is said to be occasionally visible. In the Granth Sāhib the word *harchandauri* simply means a mirage.

² Some day death shall arrive.

Ever sing God's praises, Nanak, and thou shalt be saved under the shelter of the true Guru's feet.

The blessings obtained when God mercifully grants the true Guru :—

When God is merciful,

What is reversed becometh straight, and slanderers and enemies become friends.

The jewel of *divine knowledge* shineth in the darkness, and the impure understanding becometh purified.

When I met the true Guru I obtained happiness, prosperity, and the fruit of God's name.

No one knew me, despicable¹ that I was, *but now* I have become famous throughout the world.

Formerly no one would allow me to associate with him, *but now* all men worship my feet.

I used *formerly* to go about begging for paise, *but now* all the thirst of my heart is quenched.

I who could not endure reproach from any one, have now become patient through the society of the saints.

What praises of Him who is totally beyond reach can be uttered by a single tongue ?

Thy servant Nanak is in Thy sanctuary ; make him Thy slave of slaves.

Man is slow to virtue, but swift to vice :—

O fool, thou art very slow to thy profit, but to thy loss, thou hastenest.

O sinner, thou makest not good bargains, but art attracted by worthless things.²

O true Guru, my hope is in thee.

O Supreme God, Thy name is Purifier of sinners ; I have come to Thy shelter.

O man, thou listenest to foul language and art entangled in it, but in repeating the Name thou art indolent.

Thou greatly delightest in slander, and art wrong-headed.

¹ *Kripan*. Literally—a miser.

² *Renāia*. Things of sand or dust.

Thou covetest thy neighbour's wealth, son, and wife, and like a mad dog eatest what ought not to be eaten.

Thou hast no love for the true faith ; on hearing the truth thou becomest angry.

O compassionate to the poor, merciful Lord God, Thy name is the support of the saints.

O God, Nanak hath gladly entered Thine asylum ; be mindful of Thine own honour.¹

An exhortation to man to abandon worldly love :—

Thou clingest to perishable things ; worldly love hath bound thee.

Thou thinkest not whither thou shalt have to go : through pride thou hast become blind.

O man, why not abandon the world and worship God ?

Thou dwellest in a frail chamber : the diseases of all the passions affect thee.

While talking of thy wealth days and nights pass away ; every moment life groweth shorter.

As men are led away by sweet savours, so art thou by false and filthy occupations.

Thy senses are attached to the pleasures of lust, wrath, avarice, and worldly love ;

Therefore the Supreme Being hath caused thee to wander again and again in births.

When He who removeth the sorrows of the poor becometh merciful, all happiness is obtained on meeting the Guru.

Saith Nanak, if thou day and night meditate on God He will heal all thy maladies ;

So, my brethren, repeat God's name.

And He who removeth the sorrows of the poor, shall become merciful, and the pains of birth and death vanish.

For the unworthy pleasures of a moment man forfeits his future happiness :—

For the fleeting pleasure of lust, thou shalt suffer misery for endless time.

For the enjoyment of a ghari or two, thou shalt repent again and again.

¹ By protecting me who am Thine own.

O blind one, remember the Lord God ;

Thy time hath approached.

Thou art misled on beholding even for a moment the beauty of the akk, the nim, and the colocynth.¹

As is companionship with a serpent so is *an intrigue with* thy neighbour's wife.

For worthless objects² thou committest sin, but the real thing is neglected by thee.

Thou lovest what thou shalt have to abandon and thou quarrellest with thy friends.

This is the case with the whole world, but only he who hath the perfect Guru shall be saved.

Saith Nanak, when man is purified, he shall cross over the terrible ocean of the world.

Man cannot conceal his sins from God :—

What men do in secret God seeth, though fools and block-heads deny it.

They reap the reward of their own acts and regret them afterwards.

My God knoweth all man's devices beforehand.

Deceived by error, O man, thou triest to hide thine acts from Him, but afterwards thou shalt have to confess thy heart's secrets.

Man applieth himself to what God hath applied him : what can any mortal do ?

Pardon me, O Lord, supreme God ; Nanak is ever a sacrifice unto Thee.

The mortal sins, though potent, can be subdued by the saints :—

The five deadly sins subdue the four castes and the four stages of life, and trample on the six religious systems.

They have bewitched and deceived the beautiful, the accomplished, the lovely, and the wise.

Is there any puissant hero or champion to seize and destroy them ?

¹ That is, the evil passions are fair without but foul within.

² *Bairi karan*. Also translated—Thou committest sin for thy relations who are thine enemies.

He who can pass his life killing and destroying them, is perfect in this age.

They form a great tribe who cannot be controlled and who will not flee ; they are a mighty and obstinate army ;

But, saith Nanak, he who is under the protection of the society of the saints crusheth them.

Sweet is the society of the saints :—

My beloved, *the society of the saints* is a stream of nectar ;
The Guru diverteth it not from my heart even for a moment.

On beholding and touching it great pleasure and delight are obtained :

It is dyed with the Creator's dye.

Death never approacheth him who meeting the Guru uttereth the Name even for a moment :

God, O Nanak, embraceth and claspeth him to His heart.

The occupation of the saints :—

Good is the society of the saints :

Every watch, every hour, every moment they sing God's praises and speak of Him ;

Walking, sitting, or sleeping they sing His praises ; their souls and bodies are absorbed in His feet.

I am small, Thou, O God, are great ; Nanak knoweth Thy sanctuary.

Meditate on God who has done and will do so much for man :—

The soul, mind, body, life—all pleasures and enjoyments are given by God ;

He is the Relation of the poor and the Bestower of life ;
He is potent to save those who seek His protection.

O my soul, meditate on God's name.

In this world and the next the one God who accompanieth thee is the Helper ; fix thy love on Him alone.

Men ponder on the Veds and Shastars to secure deliverance ;
But superior to all religious ceremonies and observances is the utterance of the Name.

Lust, wrath, and pride depart on meeting the true divine Guru.

They in whose hearts he fixeth God's name and worship best perform His service.

O Compassionate One, I seek the protection of Thy feet ; Thou art the honour of the unhonoured.

Thou, O God, art the Support of my soul and life ; Thou art Nanak's strength.

The advantage of the saints' society and God's love :—

Without the society of the saints man ever wavering suffereth great misery :

By love of the one Supreme God the profit of God's essence is earned.

Men grasp the unreal :—

O madmen, ye have fallen asleep.

Ye are intoxicated with worldly love, families, and sensual enjoyments, and embrace fleeting pleasures.

Desires which are false, joy and delight which are a dream the perverse deem real.

They discover not at all the secrets of the wealth of the ambrosial Name which is with them.

Nanak, they whom God mercifully keepeth in the company of the saints, obtain His protection.

The Guru grasps the real :—

The love of that Dear One for me !

Not gold, or gems, or pearls,¹ or rubies ; no, no, no !

Not empire, not fortune, not authority, not enjoyments—none of these do I desire.

In worshipping the feet of the saints and taking their protection I find supreme happiness.

All Nanak's heart-burning was dispelled

When he obtained the love of the Beloved.

¹ Gajmoti. Pearls fabled to come from the head of the white elephant.

The Guru makes God manifest :—

O God, the Guru hath shown Thee to mine eyes.

In this world and the next, in every heart art Thou,
O Bewitcher.

Cause of causes, Supporter of the earth, Thou alone art beautiful.

Nanak devoteth himself to meeting and beholding the saints ; he sleepeth in complete happiness.

The Guru prays God to crown his devotion :—

Bringing service to a successful issue,

O God, I have gladly come to Thee.

He who putteth God's feet into his heart and obtaineth the boon of the Name is successful.

This is his happiness here and hereafter ; preserve him by association with saints.

Nanak, meditate on the Name, sing God's praises, and thou shalt be easily absorbed in Him.

The longing of the holy for God :—

O God, Thy feet are beautiful ;

God's saints find them *in their hearts*.

They who dispel their pride and practise worship, sing God's praises with the greatest zest :

They long for the one God ; they thirst to behold Him ; none else pleaseth them.

O God, have mercy upon me ; what is the helpless creature ? Nanak is a sacrifice unto Thee.

The condition of the holy is contrasted with that of the listless and the proud :—

He who forgetteth God is already dead ;

He who meditateth on the Name shall obtain all the advantages thereof, and be happy ;

He who practiseth pride, though he be called a king, shall be caught like a parrot, ensnared in a trap.

Saith Nanak, he who meeteth the Guru shall become immovable.¹

¹ Shall not be subject to transmigration.

The Guru describes the condition of the worldly :—

He who sleepeth in the intoxication of sin and worldly love hath no understanding.

It is only when Death lifteth him up by the hair that he shall come to his senses.

They who are attached to the poison of avarice and the other deadly sins acquire wealth by oppressing others.

They are intoxicated with pride in what is destroyed in a moment, and, demons that they are, know not God.

The Veds, the Shastars, and holy men cry out, but the deaf hear not.

They utterly lose their game, and the fools regret what is lost.

All the tax they pay shall be by way of punishment, and it shall not be credited in God's court.

O men, the work by which God would cast a veil over your sins you have not performed.

Since the Guru hath shown me that the world is such as it is, I have sung the praises of God alone.

Having renounced all pride in his strength and skill, Nanak hath entered Thine asylum.

What the holy gain by devotion :—

By dealing in the name of God

The saints and holy men are propitiated, the Beloved is obtained, His praises are sung, and the music of the five instruments is played.

When I obtained God's favour I obtained a sight of Him, and am now imbued with His love.

By serving the saints I conceived love and affection for my darling Master.

When the Guru fixed divine knowledge in my heart, I rejoiced that I should not be born again.

I have obtained tranquillity and the treasure of God within me,

And renounced all the wiles of the lust of my heart.

For a long time my soul hath been very thirsty :

O God, grant me a sight of Thee, show Thyself unto me.

Embrace poor Nanak who hath entered Thine asylum.

The Guru in his humility and sense of dependence on God prays to Him :—

Would that some one would destroy the strong fortress
of *sin*,

Save me from desires, avarice, deception, worldly love,
and error ;

And that the diseases of lust, wrath, avarice, and pride
would leave me !

May I in the company of the saints love God's name, sing
His praises,

Meditate on Him day and night,

And capture and raze the rampart of error !

Nanak, the Name is my treasure.

The Guru instructs a disciple :—

Abandon lust, wrath, and covetousness,

And remember God's name in thy heart.

The worship of God is a profitable work.

Forsake the sins of pride, worldly love, and falsehood,
and ever utter God's name.

O man, attach thyself to the feet of the saints.

Awake and remember the feet of the Lord God

Who is compassionate to the poor, the Purifier of sinners,
and the Supreme Being.

Serve God, O Nanak, and thy lot shall be perfect.

The play of the world :—

God hath exhibited this play consisting of rejoicing and
mourning, joy, and sorrow.

One moment man feareth, again he feareth not, and other
times he pursueth his fancies ;

One moment he enjoyeth pleasures, and again he abandoneth them ;

One moment he practiseth Jog, penance, and worship of
many kinds, and again he wandereth in error ;

And sometimes, O Nanak, God of His mercy applieth man
to His love by association with saints.

The Guru continues his instruction :—

Take the protection of the one God,
Utter the hymns of the Guru,
Obey the order of the True One,
Receive the treasure *of the Name* in thy heart,
And thou, O man, shalt enter into happiness.
He who in life is dead
Shall cross the terrible ocean.
Call him the fearless
Who is the dust of all men's feet.
O man, the instruction of the saints
Removeth all anxieties.
Sorrow can never approach him
Whose happiness is in the Name.
All men obey him
Who listeneth to God's praises.
Nanak, profitable is his advent into the world,
And he is pleasing to the Lord, O my soul.

The Guru prays to the Lord of the unowned :—

God is for him
Who hath nobody besides.
He who knoweth the state of his heart
Knoweth everything.
Save me who have fallen—
This, O my soul, is Nanak's prayer.

The Guru's message to his soul :—

O *my soul*, who hast come from afar,
Hear my message.
Everybody hath abandoned the things
To which thou art attached.
They were as a dream for those
Who repeated God's name.
They who leave God and attach themselves to others
Hasten to transmigration.
It is only they who repeat God's name
Who shall continue to live.

He to whom God is merciful,
O Nanak, becometh His worshipper.

ASA ASHTAPADI

Man must make his choice between God and mammon :—

When I please the five *virtues*, I displease the five *sins*.

When I put the former into my heart, I dispossess the latter.

In this way the city *of my body* is peopled, O my brethren.

Trouble departed from me when I grasped the divine knowledge of the Guru.

The Guru hath made a fence¹ round the true religion :

Meditation on the divine knowledge of the Guru is a strong thorny gate.

O my brethren and friends, sow the field of the Name,
And make the perpetual service of the Guru your traffic.

Make all your shops out of peace and rest and happiness.

The wholesale dealer,² the retail dealers,³ form a company in the one God's name.

Where the true Guru hath set God's seal

Neither infidel-tax, nor fine, nor poll-tax is levied.

Load and dispatch your cargo of the Name,

So shall you, under the Guru's instruction, return home with a profit.

The wholesale dealer is the true Guru ; the retail dealers are his disciples ;

The stock-in-trade is the Name ; the remembrance of the True One is the account kept.

O Nanak, everlasting is God's city ;

He who serveth the perfect Guru shall abide in it.

ASA BIRHARA

Worship God alone and you shall be happy :—

Remember the supreme God, O my dear friend, and sacrifice thyself for a sight of Him.

¹ To keep out evil passions. ² The Guru. ³ The disciples.

O my dear friend, why abandon Him, whose memory causeth sorrow to be forgotten ?

I would sell this body to the saint, O my dear friend, if he caused me to meet the Beloved.

The pleasures and attractions of sin are insipid ; I have abandoned them, O mother.

Lust, wrath, and covetousness forsook me, O my dear friend, when I fell at the true Guru's feet.

They who are imbued with God go not elsewhere,¹ my dear friend ;

They who have tasted God's essence, O my dear friend, are satisfied and contented.

They who seize the skirt of the saint, O Nanak, shall cross over the terrible ocean.

ASA CHHANT

Jubilation on spiritual victory :—

Joy ! great joy ! I have seen God.

I have tasted, I have tasted His sweet essence.

His sweet essence hath rained on my heart : through the kindness of the true Guru I have obtained composure.

Since the five enemies fled, my home hath become habitable, and I sing a song of rejoicing.

The holy saint being my intercessor, I am comforted and satisfied with the ambrosial Word.

Saith Nanak, when I saw God with mine eyes my heart was gratified with Him.

Highly adorned are my beautiful gates :

My continual guests are the beloved saints.

When I did homage to them and served them, they adjusted mine affairs.

God Himself is the Groomsman, He Himself is the Bridesman, He Himself is the priest, He Himself is the God of marriage.²

He Himself adjusteth His own affairs ; He Himself sustaineth the world.

¹ Worship not false gods.

² The Brāhmins when celebrating marriages worship different gods and planets.

Saith Nanak, when the Bridegroom sitteth at home with me adorned are my beautiful gates ;

The nine treasures in abundance then enter my house,
And I obtain everything, everything by meditating on the Name.

By meditation on the Name with composure and devotion God is ever my Helper.

My cares are at an end, my transmigration hath ceased, and my mind no longer feeleth anxiety.

When I call out God's name, spontaneous music playeth, and there is a scene of wondrous splendour.

Saith Nanak, when the Beloved is with me, I obtain the nine treasures.

All my brethren and friends became overjoyed

When I on meeting the Guru conquered in the very toilsome struggle of the arena ;

When on meeting the Guru I repeated God's name, I conquered and the walls of the fortress of error were demolished.

I obtained the wealth of many treasures, and God stood by to assist me.

He whom God hath made His own possesseth divine knowledge, and is conspicuous among men.

Saith Nanak, the brethren and friends of him on whose side standeth God rejoice.

How man should love God :—

When water and milk are placed over a fire, the water alloweth not the milk to burn ; O men, in that way love God.¹

As the bumble-bee becometh entangled and intoxicated by the odour of the lotus, and leaveth it not even for a moment,

So relax not a whit thy love for God ; dedicate to Him all thine ornaments and enjoyments.

Man in the company of the saints hath no fear of what is called the way of death where wailings are heard.

¹ The Guru's meaning is that man the water should sacrifice himself for God and God, the milk would blend him with Himself.

Sing and meditate on God's praises, and all thy sins and sorrows shall depart.

Saith Nanak, chant the song of God, O man, love Him and bear Him such affection in thy heart

As a fish beareth water ; it hath not a moment's happiness out of it ; such love bear God, O man.

The chatrik thirsty for raindrops chirrupeth every moment ' Rain, beautiful cloud ! '

So love God, give Him thy soul and fix all thine attention on Him.

Be not proud, seek God's protection, sacrifice thyself for a sight of Him.

The woman who hath true love for the Guru and with whom he is well pleased, shall meet her parted Spouse.

Saith Nanak, chant the song of the eternal God ; love Him,

O my soul, and bear Him such affection

As the love of the sheldrake for the sun ; she feeleth much anxiety as to when she shall behold the day.

As the kokil in love with the mango sweetly singeth, so love God, O man :

Love God, be not proud, all are but guests of a single night.

Now why art thou, who camest and shalt depart naked, attached to and enamoured of the world ?

By entering the asylum of the feet of the pious, the worldly love thou feelest now shall depart, and stability be thine,

Saith Nanak, sing the chant of the Merciful Being, O man, and love God *as the sheldrake* watcheth for the day.

As the deer at night hearing the sound of the bell giveth its life ; so, O man, bear love to God.

As a wife in love with her husband waiteth on her beloved ; so give thy heart to thy Darling :

So give thy heart to thy Darling, enjoy Him, and thou shalt obtain all happiness and bliss.

My friend, my Beloved, we have met after a very long time, and I have clothed myself in red.¹

¹ Put on red clothes, and dyed my lips, hands, feet, &c. Red is worn by married women, but never by widows.

When the Guru became the mediator, I saw God with mine eyes ; none appeareth to me like my Beloved.

Saith Nanak, chant the song of the compassionate and fascinating One ; O man, grasp God's feet and such love bear thou Him.

The great God to whom all creation is subject cannot be obtained by idle pilgrimages and ablutions :—

Of roaming and searching from forest to forest and of many ablutions ¹ I have become very weary.

Nanak, when I met the holy man, I found God in my heart,

Whom countless munis and penitents seek for,

Whom millions of Brahmas worship, and whose name is uttered by men of divine knowledge ;

To meet whom, the Bright One, men perform devotion, penance, mortification, religious ceremonies, worship, many purifications and adorations,

Wander over the earth, and bathe at places of pilgrimage.

O God, men, forests, glades, beasts, and birds all worship Thee.

The merciful beloved God is found, O Nanak, and salvation obtained by meeting the society of the saints.

Millions of incarnations of Vishnu and of Shiv with the matted hair

Desire Thee, O merciful One ; for Thee their souls and bodies feel endless longing.

The Lord is infinite and unapproachable, He is the all-pervading God and Master.

Demigods, Sidhs, the crowd of celestial singers meditate on Thee ; the Yakshas and Kinars utter Thy praises.

Millions of Indars and various gods repeat Thy name, O Lord, and hail Thee.

Thou art the Patron of the patronless, saith Nanak ; Thou art the compassionate ; associate me with the saints that I may be saved.

¹ *Avgāh*. The gyānis translate this word search, but it is a not uncommon Sanskrit word bearing the meaning given.

Millions of Devis and Lakshmis serve Thee in divers ways.
Invisible and visible beings, wind, water, day and night
adore Thee.

The stars, the moon, and the sun meditate on Thee ;
the earth and the heavens sing Thy praises.

All the sources of production and all articulate creatures
ever meditate on Thee.

The Simritis, the Purans, the four Veds, and the six
Shastars repeat Thy name.

Nanak, through the society of the saints meet the Purifier
of sinners, to whom the saints are dear.

As much as God communicated to me, so much doth my
tongue utter.

They who serve Thee unknown to me are without
number.

Thou art the all-pervading, indefinable, unfathomable
Lord ; Thou art within and without all things.

We are beggars all, Thou alone art the Giver ; Thou art
not far away ; nay, Thou art present and manifest.

Thou art in the power of Thy saints ; how can their
praises be recounted who meet Thee ?

May Nanak obtain the boon and honour to be allowed
to place his head on the saints' feet !

God confers bliss on those who love Him :—

Abiding is the marriage state of the saint ; her Spouse
neither dieth nor departeth.

She who hath God for her Husband shall ever enjoy Him.

The Lord is indestructible and invisible ; He is ever
young and stainless.

He is not distant ; He is ever present ; He filleth every
direction for ever and for ever.

He is the Lord of the soul from whom proceed salvation
and wisdom ; I love the love of that Beloved.

Nanak expoundeth what he knoweth from the Guru's
instruction ; abiding is the married state of the saint ; her
Spouse neither dieth nor departeth.

She who hath God for her Spouse enjoyeth great bliss.

Happy is such a woman, she is completely honoured :

She enjoyeth honour, greatness, and happiness, she singeth God's praises, and is ever with her great Lord.

She hath all perfections, the nine treasures ; her home is never empty, it containeth everything.

The married state of her whose speech is honeyed and who obeyeth her Beloved, shall ever be permanent.

Nanak expoundeth what he knoweth through the Guru's instruction—she who hath God for her Spouse enjoyeth excessive bliss.

Come, my companions, to the holy man, and let us apply ourselves to his service.

Let us lay aside our pride, grind *his corn*, and wash his feet.

Let us efface and not parade ourselves, and our troubles shall depart.

Let us take the Guru's protection, obey him, and be happy with whatsoever he doeth.

Let us do him the lowest service, dispel care, be wakeful and stand before him with clasped hands day and night.

Nanak expoundeth what he knoweth from the Guru's instruction ; come, my companions, to the holy man, and let us apply ourselves to his service.

He on whose forehead such destiny hath been written applieth himself to the saints' service.

The desires of him who hath obtained the company of the saints shall be fulfilled.

In the company of the saints are love of God and remembrance of His name.

The sins of superstition, worldly love, and duality all are abandoned by him,

In whose heart dwell peace, composure, and devotion ; he singeth God's praises with joy and delight.

Nanak expoundeth what he knoweth through the Guru's instruction—he on whose forehead such destiny hath been written, applieth himself to the saints' service.

The Guru gives way to self-depreciation :—

I am a sinner, devoid of understanding and virtue, friendless and low,

Foolish, hard-hearted, of mean birth, steeped in the mire of worldly love,

Enveloped in the filth of error, and in acts of pride and arrogance—the thought of death entereth not my heart.

Through spiritual ignorance I am entangled with domestic enjoyments and worldly love.

Youth fadeth away, age increaseth, Death which hovereth over me bideth his time.

Nanak representeth, my hope is in Thee, O God ; preserve me, lowly though I be, in the asylum of Thy saints.

I have wandered in many births and have suffered great pain in wombs.

Deeming enjoyments and gold delicious, I have become entangled with them.

Through transmigration I have been born innumerable times, and have wandered through many lands.

Now I have taken God's protection, and obtained all comfort from His name.

O Protector, beloved Lord, by me nothing was or shall be effected.

Nanak hath obtained happiness, comfort, and joy through Thy mercy, and hath crossed over the ocean of the world.

God hath saved nominal saints : what fear have the real saints ?

In any case carefully listen to God's praises.

By carefully listening to His word man obtaineth divine knowledge and the wealth of His name.

He becometh imbued with God's love and singeth His praises.

Were the earth to become paper, the forests pens, and the wind a writer,

The end of the Endless One could not be described ; Nanak hath grasped the protection of His feet.

The inward satisfaction obtained by devotion :—

Day and night become pleasant by remembering God's name.

By love to His lotus feet wickedness and sin depart ;

Pain, hunger, and poverty flee away, and man's path appeareth clear.

When we meet the society of the saints and love the Name, the heart's longings are satisfied.

By beholding God, man's desires are fulfilled and his whole family saved.

Day and night, night and day, O Nanak, it is joy to remember God's name.

The Guru prays for grace to remember God :—

To utter God's name in the company of the spotless saints is a holy thought.

O God, saith Nanak, bestow mercy on me, that I may not forget Thy name for a moment !

The virtues of the man of pure life are conspicuous and God renders him happy. This chant is sung by Sikhs at marriages :—

The stars glitter on a clear night.¹

Holy men the beloved of my Lord are awake ;

The beloved of my Lord are ever awake, and remember His name night and day.

They meditate in their hearts on His lotus feet, and forget Him not for a moment.

They renounce the mental sins of pride and worldly love, and efface the pain of wrong-doing.

Nanak representeth, the servants of God, the dear saints are ever awake.

My couch hath splendid trappings.

In my heart joy hath sprung up since I heard that my Lord was approaching.

On meeting my Lord I have entered on happiness and am filled with the essence of joy and delight.

He embraced me ; my sorrows fled ; my soul, mind, and body all bloomed afresh.

I have obtained my heart's desires by meditating on God ; the time of my union with Him I account auspicious.

Nanak representeth, when he met the Bearer of prosperity, the essence of all pleasure was prepared for him.

¹ Night is here explained by human life, and the stars by virtues.

My companions meeting me asked me to describe my Spouse.

I was so filled with the sweets of love that I could not speak.

The attributes of the Creator are deep, mysterious, and boundless ; the Veds have not found His limit.

She who meditateth on the Lord with devotion and love, who ever singeth His praises,

And is pleasing to her God, is full of all virtues and divine knowledge.

Nanak representeth, she who is dyed with the colour of God's love shall be easily absorbed in Him.

When I began to sing songs of joy to God,

My friends became glad, my troubles and mine enemies fled away,

My happiness and comfort increased, I rejoiced in God's name, and He Himself bestowed mercy on me.

I clung to His feet, and being ever wakeful I met Him.

Happy days came, I obtained peace with all treasures and was blended with God.

Nanak representeth, the saints of God are ever steadfast in seeking His protection.

Why should man fall away from God for the sake of short-lived pleasure ?—

Rise and go, O traveller,¹ why delayest thou ?

Thine appointed time is complete ; why covetest thou what is false ?

Thou covetest what is false, and by the deceit of Maya thou committest innumerable sins.

O wretched man, Death hath sought thee ; thou shalt be overcome by him, and thy body shall be a heap of ashes.

Thou shalt depart leaving thy property and youth ; no more shalt thou have clothing and food.

Saith Nanak, thine acts shall accompany thee, their effects cannot be effaced.

Instead of pleasure there ever resulteth pain from the commission of sin.

¹ The soul.

Lo ! as the deer is snared on a moonlight night,¹

So the sins thou hast committed shall not forsake thee ;
they shall lead thee away with a halter round thy neck.

Thou art deceived by a mirage ; thou embracest an unsubstantial lover ;

Thou art intoxicated with avarice, greed, and conceit ;
thou art brimful of pride.

Nanak, man like the deer is destroyed by his ignorance,
and his transmigration ceaseth not.

The fly is caught in the sweets—how can it take flight ?

The elephant falleth into a pit—how can it escape ?

It will be difficult for her to escape who remembereth not
her Spouse even for a moment.

Her sufferings and punishment cannot be reckoned ; she
shall obtain the fruit of her own acts

What she hath done in secret shall become manifest ;
she shall be ruined in this world and the next.

Nanak, without the true Guru the proud self-willed man
is ruined.

God's servants live by clinging to His feet.

The Lord embraceth those who seek His protection.

He giveth them strength, understanding, divine knowledge
and meditation ; He Himself causeth them to utter His name.

God Himself is the society of His saints : it is He who
saveth the world.

The Preserver ever preserveth those whose acts are pure ;

Nanak, they shall never go to hell ; God's saints are
under His protection.

Man cannot hide his sins from God :—

What man doeth either by day or night shall be recorded
on his forehead.

He from whom man seeketh to conceal his acts is with
him and seeth them :

The Creator is with him and seeth them ; why com-
mitteth he sin ?

Do good acts, repeat the Name, and thou shalt never go
to hell.

¹ When hunters are out and snares are laid.

During the eight watches of the day repeat God's name, and it shall accompany thee.

Ever worship in the company of the saints, O Nanak, and the sins thou hast committed shall be blotted out.

By violence and fraud thou fillest thy belly, O ignorant fool,

Although God the Giver continueth to give thee everything.

The compassionate Lord is ever the Bestower ; why forget Him ?

Join the society of the saints and boldly worship God, so shall thy whole family be saved.

The Name is the support of the sidhs, the strivers, the gods, the munis, and the saints.

Nanak representeth, ever worship God the sole Creator.

Cheat no one ; God assayeth everything.

They who practise falsehood and deception shall be born again in this world,

While those who have meditated on the one God have crossed over its ocean ;

Having abandoned lust, wrath, and blame of the blameless, they have entered the sanctuary of the Lord.

God pervadeth sea and land, the nether regions, and the firmament : He is exalted, inaccessible, and infinite.

Nanak representeth, God is the prop of His servants : His lotus feet are their support.

Lo ! the world is a phantom city ; nothing is durable.

The enjoyments of the world shall not accompany thee.

God is ever with thee ; remember Him day and night.

Beside the one God there is none : burn the love of worldly things.

Deem that God in thy heart as thy friend, thy youth, thy wealth, thine all.

Nanak representeth, he who obtaineth God by great good fortune entereth on happiness and rest.

The effect of worldly love on man and other animals :—

The illusion of mammon is terrible,¹ the illusion of mam-

¹ Also translated—A wall between God and man.

mon is terrible ; alas ! great is its intoxication, it perverteth men's natures, and their lives, alas ! pass in vain.

In the deep and awful forest, in the deep and awful forest, alas ! the thieves of the soul rob the house¹ in broad daylight, and night and day eat the *plunder*.²

By night and day they eat the plunder ; life passeth away without God ; come to me, O God, Thou Lord of mercy.

Without the companionship of the Beloved many births and deaths have taken place, and there is no salvation.

I am without family, beauty, distinction, or divine knowledge ; who is my cherisher but Thee, O God ?

With clasped hands Nanak hath entered Thy sanctuary ; O beloved Lord, grant him salvation.

Alas ! as a fish out of water, a fish out of water dieth by separation from it, so how can I live without the Beloved ?

The deer faceth the arrow, it faceth the arrow, alas ! it sacrificeth its life while absorbed in the pleasure of listening to the *hunter's bell*.

Love to the Beloved hath sprung up within me : I have abandoned the world to meet Him : curses on the body which remaineth for one moment without Him !

Mine eyelids close not ; I am absorbed in the love of the Dear One ; my mind anxiously looketh for Him night and day.

They who are imbued with God's love and intoxicated with the Name, lose all fear, doubt, and worldly love.

Bestow mercy and compassion, O Thou compassionate, all-pervading God, that Nanak may be absorbed in Thy love.

The bumble-bee is humming, the bumble-bee is humming ; alas ! intoxicated with the savour and odour of the honey of the flowers,³ it entangleth itself in its love for the lotus.

The heart of the chatrik thirsteth, the heart of the chatrik

¹ In this world the deadly sins take possession of the heart.

² The *gyānis* translate—The sun eats men night and day, that is, time consumes man's life.

³ Man enjoys earthly pleasures.

thirsteth ; its heart longeth for the beautiful cloud-drops ; when it drinketh all its fever departeth.

O Destroyer of fear, O Destroyer of sorrow, come to me : my soul and body feel for Thee excessive love.

Beautiful, clever, wise Lord, with what tongue shall I utter Thy praise ?

Take me by the hand, give me Thy name : he on whom Thou lookest with favour hath his sins erased.

Saith Nanak, he who beholdeth God the Purifier of sinners feeleth no pain.

I think of the Lord, I think of the Lord ; me friendless preserve in Thine asylum : I delight to meet Thee who giveth delight to my soul.

I meditate on Thy beautiful form, I meditate on Thy beautiful form ; my soul longeth for a knowledge of Thee, O God, who preserveth the honour of Thy suppliants.

God who bestoweth full honour and destroyeth sorrow hath fulfilled all my desires.

Happy was that day when God embraced me : on meeting my Spouse my couch was adorned.

God casting a glance of favour on me, all my sins have been erased.

Nanak representeth, my desires have been fulfilled. I have found the Bearer of prosperity, the Treasury of excellences.

GUJARI

The necessity of the Guru :—

Men perform devotional exercises¹ and the six religious acts of the *Hindus* ; worldly people are steeped in such things ;

But without the Guru the filth of pride leaveth not their hearts, and they lose their game.

O my God, mercifully preserve me.

Out of millions some rare man is a servant of God ; all others are worldly.

¹ *Kiriāchār*. This includes worship, applying frontal marks, bathing, feeding idols, &c.

The Shastars, the Veds, the Simritis, all have I searched ; they all utter one cry :—

‘ Without a guru none obtaineth salvation ’ ; observe and consider this in thy mind.

Were one to bathe at the sixty-eight places of pilgrimage and wander over the whole earth,

Were one to perform various purifications day and night, all would be darkness without the true Guru.

Running hither and thither, I traversed the whole world, but now I have arrived at God’s door.

God hath removed my sinful desires and enlightened my understanding : Nanak is saved under the Guru’s guidance.

Man through his perversity is ever doing what he ought not to do :—

Man proposeth to go to the west, but he is led away to the east.

God in an instant establisheth and disestablisheth ; He holdeth in His hands the result of man’s designs.

Human devices are of no avail :

What my Lord deemeth fit shall continue to be.

Men who go forth with the object of acquiring territory and amassing money, die on the way.

Their armies, officers, and servants—all shall they leave and depart to the city of Death.

Through obstinacy man asserteth himself and deemeth there is none other like himself.

The food which blameless persons have reprobated and laid aside he eateth again and again.¹

He to whom God is kindly disposed and merciful shall have his shackles cut off.

Saith Nanak, he who hath met the perfect Guru is acceptable, whether he be a family man or an anchorite.

The advantages of devotion and charity :—

They who repeat the priceless Name shall have their shackles cut off ;

¹ That is, he indulges in forbidden pleasures.

They shall be freed from the sins of lust, wrath, worldly love, and the disease of pride.

They who joining the company of the saints sing God's praises,

Shall have their hearts purified by the favour of the Guru and obtain the highest of all happiness.

I have adopted this as my worship—to deem good whatever God doeth :

To consider friends and enemies as the same is an index of the way to God.

He filleth every place, wherefore I go nowhere.¹

He is in every heart, uninterruptedly in all things ; He is immersed in love and dyed with love.

When God is merciful and compassionate, man arriveth at the abode of the Fearless.

In one moment his troubles and anxieties are at an end, O Nanak, and he becometh absorbed in God.

Man ought to trust to God alone :—

Every one to whom I address myself is full of his own troubles ;

But he who heartily adoreth the Supreme God shall cross over the terrible ocean.

None but the great God can remove this distress and sorrow.

Whoever forsaketh God and becometh a worshipper of others, shall find his honour, dignity, and reputation decrease.

They who are acquaintances and relations for the sake of mammon are of no avail.

God's slave, even though he be of lowly birth, is exalted ; in his company man obtaineth whatever his heart desireth.

Even though man have thousands and millions of viands obtained by sin, yet shall his hunger not be satisfied thereby.

By remembering the Name there appear endless lights by which the Unseen is manifested.

Wandering and wandering I have arrived at Thy door, O Destroyer of fear, sovereign God.

Nanak desireth the dust of the saints' feet ; in it he findeth his happiness.

¹ I practise my devotions at home.

All worldly possessions are temporary ; the Name alone is permanent :—

Man first dwelleth in his mother's womb ; leaving it he cometh into the world.

He then desireth splendid houses, beautiful gardens, and mansions ; but none of these shall go with him.

Vain is every desire of the covetous.

The perfect Guru hath given me God's name ; it is a thing that becometh my soul.

Man is attached to and rejoiceth in the company of dear friends, relations, sons, brethren, and wife ;

But when the last moment hath arrived, Death seizeth him while they look on.

By unworthy means man amasseth wealth, gold, silver, and copper ;

But he really only gaineth his hire as a labourer ; everything else passeth to others.

Horses, elephants, chariots man acquireth by violence and calleth his own ;

But when there is a long journey before him, they will not travel a step with him.

The Name is my wealth, the Name maketh me happy as a king, the Name is my family and helper.

God gave Nanak the wealth of the Name which shall never perish or transmigrate.

Men of the lowest castes have by devotion obtained celestial bliss and glory :—

Those who have lapsed God hath purified and made his own ; every one boweth before them.

No one now asketh their caste or their tribe ; men beg the dust of their feet.

Such, O God, is *the effect* of Thy name !

Thou art the Lord of all creation ; Thou specially assistest Thy servant.

In the company of the saints, Nanak hath obtained wisdom ; singing God's praises is his support.

In this way God's servants Namdev, Trilochan, Kabir, and the tanner *Rav Das* obtained salvation.

God is unknowable :—

O God, none there is who understandeth Thee ; how may we know Thee ?

Shiv, Brahma, and all the munis have not been able to realize Thy state.

The story of God is recondite and deep.

God cherishes His servants, and they sing His praises :—

God's servant hath no worldly wisdom, resource, or cleverness ;

As occasion offereth, he meditateth on God.

It is God's function to love His saints ;

He cherisheth and fondleth them as His own children.

God's saints sing His praises as their devotion, penance, mortification, and religious ceremonies.

Nanak hath entered the asylum of the Lord ; he hath obtained there the fearless boon of happiness.

The Guru enjoins worship and saintliness :—

My beloved friends, worship God day and night ; make not the slightest delay.

Serve the saints with love ; put aside pride and obstinacy.

The entrancing merry God is my soul and honour ;

He dwelleth in my heart ; my mind is fascinated as I behold His sports.

By remembering Him my mind is happy, and its rust is rubbed off.

The importance of meeting *God*¹ cannot be described ; Nanak, it is beyond everything.

Only the really holy man is free from worldly love :—

Men call themselves Munis, Jogis, and learned in the Shastars, but *Maya* hath them all under her control.

The mind is lost in astonishment at her subjection of the

¹ This is also translated in a secular sense—the importance of union cannot be described.

three gods¹ and the three hundred and thirty millions of demigods.

She is potent and continueth to pervade the whole world.

Her secret is obtained by the Guru's favour ; no one besides knoweth it.

Ever conquering she hath subdued all places, and enmeshed all the world ;

Saith Nanak, she misleadeth not the holy man, but becoming his handmaiden claspeth his feet.

The Guru humbles himself before God :—

Small is the power of mother, father, brother, son, and kinsman.

Though various forms of mammon are seen, yet none shall go an inch with one.

O God, I have none but Thee.

I am helpless, devoid of merits ; possessing none I have come to Thee.

I am a sacrifice again and again to Thy feet ; in this world and the next Thine is the power *to save*.

In the company of the saints Nanak hath obtained a sight of Thee ; to none else oweth he obligation.

God's omnipotence :—

In a moment Thou establishest and disestablishest ; Thy worth cannot be appraised.

Thou turnest a king into a beggar in a moment, and into the lowly Thou infusest splendour.

O ye people, ever meditate on your God.

Why are ye anxious and solicitous regarding the things which perish in a moment ?

O God, Thou art my prop, my perfect True Guru ; I have fallen under Thy protection.

I, Nanak, am heedless, silly, childish ; reach me Thy hand and save me.

A supplication to God :—

It is Thou who conferrest gifts on all ; do Thou abide in my heart.

¹ Brahma, Vishnu, and Shiv.

He in whose heart Thy lotus feet are contained, hath not the darkness of doubt.

O my Lord, where I remember Thee, there art Thou *present*.

O Thou who cherishest all, have mercy on me that I may ever praise Thee ;

That I may remember Thy name at every breath and long for Thee only.

Nanak's prop is the Creator ; he hath renounced the hopes he had in others.

No evil can befall him whom God protects :—

Nanak seeketh Thy protection, O Creator ; Thou, O God, art the support of the soul.

What can the world do to him whom Thou aidest and protectest ?

The Guru humbles himself and prays to God for mercy :—

I have never fixed my attention on God.

I have passed my life in worldly occupations and not sung the name of the Treasury of excellences.

I have by deception exerted myself in various ways to amass money *kauri* by *kauri*.

How much sorrow was debited to me when I forgot God and was eaten up by the arch fascinator *mammon* !

Be gracious, O Lord, and take not mine acts into account.

O God, Thou art compassionate and benign, an ocean of clemency ; Nanak hath come under Thy protection.

The advantages of meditating on God :—

By the Guru's favour I have meditated on God, and all my doubts have vanished.

Anxiety, ignorance, and fear have left me, and my sins are at an end.

God's name is dear to my soul.

Having met the saints, I have under their instruction meditated on God in the most sinless way.

Devotion and the performance of various ceremonies are profitable when the Name is remembered.

When Thou didst graciously protect me, my desires were fulfilled.

May I never at any time forget God the omnipotent !

How can I describe Thy various attributes ? They are innumerable and ever ineffable.

Thou art the Remover of the sorrows of the poor, the Saviour compassionate and merciful.

The immovable dignity is obtained by remembering the Name ; Nanak hath firmly grasped Thy protection.

ASHTAPADI

God's praises, and supplications unto Him :—

O Lord, King of men, Friend of the poor, Purifier of sinners,

Dispeller of fear and terror, Abode of mercy, Treasury of excellences, profitable is Thy service.

O God Gopal, great Gobind,

I have taken the protection of Thy feet, Thou merciful God, cause me to cross the terrible ocean of the world.

Dispeller of lust and wrath, Burner of pride and worldly love, Murari, Honey of the soul,

Sustainer of the earth, set aside my transmigration and preserve mine honour, Thou Primal Joy.

Many burn in their desire for mammon ; but by the Guru's spell divine knowledge is obtained in the heart, *and they are healed.*

Prick *the bubble of* my pride, O Thou full of mercy, and dispel my anxieties, O Thou Eternal Being.

O man, remember the Omnipotent every moment, and calmly apply thyself to the contemplation of God.

O compassionate to the poor, ever happy, who fillest all space, I beg the dust of Thy saints' feet.

From the evils of worldly and sensual love, and from the sins of hope and desire *preserve us.*

Preserve the faith and remove doubt from our hearts ; save us, O Formless One !

Even they who are without raiment become well attired from the treasury of God's storehouses.

The stupid, the senseless, and the fools become virtuous and patient by God's favouring glance.

Thou shalt obtain salvation while alive by repeating the name of the Lord of the world, remembering Him, and having faith in Him in thy heart.

The belief that God is compassionate and merciful to His creatures and pervadeth everything is the rule of the saints.

God showeth Himself to those who hear His praises and utter His name.

Saith Nanak, O God, Saviour of sinners, receive me in Thine embrace.¹

GUJARI KI WAR II

When God is pleased, man obtains every boon :—

When Thou art pleased, O Kind and Incomprehensible One, Thou dwellest in my heart.

When Thou art pleased, O Kind One, I obtain the nine treasures in my own home.

When Thou art pleased, O Kind One, I act according to the Guru's instruction.

When Thou art pleased, O Kind One, Nanak shall be absorbed in the True One.

Kings without piety are not held in honour :—

How many sit on thrones and have many musical instruments played for them !

But without the true Name, Nanak, nobody's honour hath been preserved.

The demigods and priests do homage to God :—

Men standing with the Veds and the books of the Musalmans meditate on Thee, O God.

They who are prostrate at Thy door cannot be counted.

Brahma and Indar on their thrones meditate on Thee.

Shiv, Vishnu, and the avatars proclaim Thy praises.

¹ The Hindi names in this hymn obviously only mean God, not any of His alleged incarnations.

Moslem priests, Prophets, Shaikhs, and saints *utter Thy name*.

God the warp and woof is woven into every heart.

By falsehood man passeth away, by honesty he abideth.

Man applieth himself to those duties to which God appointed him.

They who are slow to devotion must eventually suffer :—

Man is slow to goodness, but a tiger to evil.

Nanak, to-day or to-morrow the feet of the heedless shall fall into a trap.

God loves man despite his sins :—

However evil our ways, Thy love for us, O God, is not hidden.

Saith Nanak, Thou O Lord, the true Friend, hast overlooked our sins of thought.¹

Man is saved by humbling himself before God :—

Countless sinners become pure by fixing their attention on God's feet.

He, O Nanak, on whose forehead such destiny hath been written, obtaineth God's name for the sixty-eight places of pilgrimage.

The following is uttered by Sikhs when they put on new clothes :—

Thou, O God, hast given me the raiment of love to preserve mine honour.

O my Lord, Thou art wise and far-seeing ; Nanak knoweth not Thy worth.

By remembering Thee, I obtain everything, I find nothing difficult.

Nanak, he whose honour the true Lord protecteth can be dishonoured by no one.

¹ Also translated—

Whatever difficulties there may be, love is not hidden.

Thou, O Lord, preservest *the honour* of those in whose hearts Thou, the true Friend, art.

God is the raft to ferry man over the dangerous ocean of the world :—

The river is deep ; I cannot ford it ; *yet I must because I love Thee.*

My heart is sewed to Thy feet, O God, saith Nanak ; Thou art the raft and the boat.

The saints are the Guru's friends :—

They, a sight of whom banisheth evil inclinations, are my friends.

Nanak, I have searched the world all over ; there are few such persons.

Long for the Omnipotent :—

Nanak, long for that God who is the support of all ;

By whose power the earth resteth upon water, and timber containeth fire.¹

The Guru prays to God who is potent to bestow :—

All Thou hast made is dependent on Thee alone.

What Thou madest in the beginning prevaieth in the world.

I am astounded on beholding Thy astounding might.

Thy slave hath come under Thy protection ; act and I shall be saved.

All wealth is in Thy hands to give it to whom Thou pleasest.

He to whom Thou art merciful repeateth Thy name.

Men read religious books without spiritual advantage :—

The broth is stirred with spoons, but they know not its flavour.

Nanak, those men are the best who are imbued with the relish of God's love.

The Guru is convinced of the unity of God :—

When my Beloved was kind to me, I searching found One Creator ; Nanak, no other can be seen.

¹ It is believed that fire is naturally inherent in timber.

Sin may be avoided by remembering the Guru's instruction :—

Take aim with the arrow of truth and bring down sin.

Remember the Guru's instruction, Nanak, and no sorrow shall befall thee.

He who forgets God can never prosper :—

Millions of obstacles are in his way who forgetteth the Name :

He croaketh day and night, Nanak, like a raven in an empty building.

The life of an anchoret is not necessary to salvation :—

Nanak, I have met the true Guru, and my union with God is accomplished.

Even while men laugh, and play, and dress, and eat, salvation can be obtained.

The favours conferred by the Guru :—

Hail ! hail to that true Guru who hath demolished the fortress of doubt !

Congratulations to that true Guru who hath united me with God !

The Guru hath given me as a medicine the inexhaustible treasure of the Name.

It hath cured the great and terrible disease of *spiritual ignorance*.

In obtaining the wealth of the Name, I have found a great treasure ;

And by recognizing myself I have won this priceless human life.

The praises of the Guru the omnipotent being cannot be expressed.

The Guru is the supreme Brahma, illimitable, invisible, and inscrutable.

Effort encouraged by the Guru :—

O man, by striving and earning enjoy happiness.

Nanak, by meditating on God, meet Him and thine anxieties shall vanish.

God destroys slanderers and protects the holy :—

God at once destroyed the slanderers and suffered them not to live for a moment.

He caught them and yoked them to birth, for He could not endure the torments of His slaves.

He dragged down the slanderers by the hair of their heads, and sent them on the road to Death.

He threw them into hell, where they groaned in agony ;

But God, true that He was, O Nanak, embraced and protected His saints.

DEVGANDHARI

The intoxication of devotion :—

Thy servant, O God, is intoxicated with Thine elixir.

He who obtaineth the store of the essence of love, forsaketh it not to go elsewhere.

While seated he repeateth God's name, while sleeping he repeateth God's name, he taketh God's essence for his food.

Bathing in the dust of the saints' feet is equal to ablution at the sixty-eight places of pilgrimage.

Profitable is the life of God's servant who hath made God a father of good children.

Nanak, he who recognizeth the all-pervading God, taketh all with him and saveth them.

The following is sung at banquets and also when the Granth Sahib is brought to the temple in the early morning :—

O God, this is the desire of my heart :

That Thou, the Treasure of mercy, the Compassionate, shouldst make me the slave of Thy saints ;

That I should touch their feet in the morning and behold them night and day ;

That I should devote my body and soul to their service and sing God's praises with my tongue ;

That I should ever abide with the saints and remember Thee at every breath I draw.

The Name is my sole support and wealth ; from it Nanak obtaineth delight.

The Guru's delicious sensation on meeting God :—

O Beloved, Thy words are nectar.

O my Beloved, very beautiful, Bewitcher of the soul,
Thou art in everything and yet distinct.

I long not for empire, I long not for salvation ; ¹ my soul
loveth Thy lotus feet.

There may have been Brahma, Shiv, Sidhs, Munis, and
Indar, but I desire only a sight of Thee.

O Lord, I have come helpless to Thy door, and, weary
that I am, have entered the asylum of Thy saints.

Saith Nanak, I have met God who beguileth the heart ;
my soul is refreshed and happy.

The unity of God :—

Know that there is only one God :

Know Him to be one through the Guru's instruction.

Why wander ? wander not, my brethren ; God is surely
contained in every place.

As the fire which is in timber cannot be made available
without skill,

So God's door is not obtained without the Guru.

Abandon pride in the company of the saints ;

Thus, saith Nanak, shall the Primal Treasure be obtained.

The Guru deprecates evil communications :—

Turn away, O my soul, turn away,

Turn away from the apostate.

False is the love of the false ; abandon it, O my soul, and
thou shalt be saved ; thou shalt not be saved in the company
of the apostate.

As any one who entered a house filled with soot would
become black,

So whoever associated with the apostate would become
defiled ; but he who meeteth the Guru shall escape from
Maya, and flee *from evil association*.

O merciful One, Ocean of mercy I crave this boon of Thee,
not to bring me face to face with the apostate.

Make Nanak Thy slave of slaves, and his head shall roll
under the saints' feet.

¹ The Guru loves God and expects no reward.

BIHAGRA CHHANT

The following was composed in reply to a question how God could be worshipped :—

I have seen one miracle of God, O my beloved ; what He doeth is perfect justice.

God appointed the world as a beautiful arena, my beloved, where all men come and go.

He who created the earth made men's coming and going.

God inviteth some who meet the true Guru to His palace ; others wander astray in error.

Thou alone, O God, knowest Thine own limit ; Thou art contained in everything.

Verily speaketh Nanak—hear, O saints, God dispenseth perfect justice.

Come and meet me, O companions, my beloved ; let us worship God's name.

Worship the perfect true Guru, my beloved ; let us smooth the way to death.

Having under the Guru's instruction smoothed the arduous road, we shall obtain honour in God's court.

They whom God so predestined fix their attention on Him day and night.

Pride, egotism, and worldly love depart when we associate with the holy man.

Saith the slave Nanak, salvation is obtained by worshipping God's name.

O saints, my beloved, let us unite and with clasped hands worship the Imperishable Being.

I have examined many forms of worship, my beloved ; *but they are all vain* ; let us devote our souls and bodies *all to Him*.

When soul, body, and wealth belong to the Lord, what offering shall we make Him ?

The compassionate God embraceth him to whom He showeth mercy.

He on whose forehead such destiny was written loveth the Guru.

The slave Nanak saith—let us by association with the saints worship God's name.

I have returned, O my beloved, from searching in every direction ; and have found God in my own home.

God hath made *this body* as a temple, O my beloved, and He is contained therein.

The Lord God is contained in everything ; He becometh manifest by the Guru's instruction.

Darkness is dispelled, and troubles removed when the Guru hath caused the essence of God's nectar to trickle into the mouth.

Wherever I look, there and in every place is the Lord, the Supreme Being.

Saith the slave Nanak, on meeting the true Guru, I have found God on returning home.

The exquisitely pleasurable feeling of union with God :—

O pleasant night, grow long as I love the Dear One ;

O unpleasant sleep, grow short that I may ever touch His feet.

I long for the dust of His feet, and I ever beg for His name for the love of which I have abandoned the world.

Forsaking my very evil inclinations, I have become imbued with the love of the Dear One and intoxicated without wine.

I have met the Dear One on the right way ; He hath taken my arm, and I have become absorbed in His love.

Nanak imploreth Thee, O Lord, to extend him the favour to continue attached to Thy feet.

O my friends and companions, let us remain attached to God's feet.

Our hearts feel great love for the Dear One ; let us pray for His service.

Let us go and meet the saints of God, meditate on Him, and we shall obtain His service.

Let us forsake the sins of pride and worldly love, and dedicate to Him our bodies, wealth, and souls.

God is the great Being, all-pervading, of perfect excellence ; on meeting Him all error and fear depart.

Nanak representeth, hear my counsel ; my companions, let us ever and ever repeat God's name.

God's spouse is a happy wife, and enjoyeth every pleasure ; She shall not become a widow ; her Spouse is long-lived. She is never unhappy, she meditateth on God ; blest and fortunate is she.

She sleepeth in peace and rest ; her sins are blotted out, and she awaketh in the delight and love of the Name.

She remaineth absorbed in God's love ; His name is her jewels ; the words of the Dear One are to her sweet and pleasing.

Nanak representeth, I have obtained my heart's desire ; I have met God who is a long-lived Spouse.

He in whose soul and body God the Primal Joy is contained,

Hath at home songs of rejoicing and millions of pleasures.

God, my Spouse, is infinite, compassionate, the Possessor of wealth, the Saviour of sinners.

God, the Extender of mercy, is He who causeth man to cross the terrible ocean.

God embraceth him who seeketh His protection ; this is the function of the Lord.

Nanak representeth, I have found God as my Spouse, and He ever indulgeth in dalliance with me.

Dark is the night and difficult the road. There is none to light man's way and guide him but God :—

Thou who art imbued with love for many worldly things shall find thy way difficult.

O sinner, there is none to help thee ;

No helper is thine ; thou shalt ever regret it.

Thou utterest not God's praises : shall these days ever return ? ¹

As leaves separated from the tree shall not grow again thereon, so *shall thy relations and friends part from thee*, and thou shalt proceed alone on thy way to Death.

¹ Shalt thou ever again have such an opportunity ?

Nanak representeth, without the name of God man ever wandereth in distress.

O man, thou practisest deception in secret, but God who knoweth everything knoweth thee.

When Dharmraj taketh thine account, thou shalt be pressed like a bundle¹ of sesame.

O mortal, thou shalt suffer the penalty of thine acts, and wander in many wombs.

Imbued with the love of the arch fascinator, thou shalt lose the jewel of thy human life.

Thou wert clever at everything else except repeating the one God's name.

Nanak representeth—they for whom it was so destined are attracted to superstition and worldly love.

The ungrateful are separated from God and have no mediator.

The all-cruel myrmidons of Death shall seize them ;

Shall seize and lead them off, and they shall obtain their deserts on account of their love for the arch fascinator.

They never repeated God's praises under the Guru's instruction, so their breasts shall be applied to the hot pillar.

Man is ruined by lust, wrath, and pride ; he loseth his senses and then regretteth.

Nanak representeth—without repeating God's name man faileth to meet Him.

There is none but Thee, O God, the Preserver.

It is Thy function to save sinners.

I seek Thy protection, O Saviour of sinners, Master, Ocean of mercy, compassionate :

O Creator, Cherisher of every heart, rescue me from the blind well.

Thou art my Protector, cut away my heavy fetters, and give me the Name as my sole support.

Nanak imploreth—O God, compassionate to the poor, reach me Thy hand and save me.

The day when God blended me with Himself was fortunate:

¹ As much sesame as is put at one time into a press.

All happiness then appeared, and misery remained far apart.

Comfort, ease, joy, and delight ever accrue from singing God's praises.

In association with the saints worship God with love, and thou shalt not again rush through births.

God graciously embraceth man according to the result of former acts.¹

Nanak representeth—when God is met, man never again wandereth in transmigration.

Prayer and praise of God :—

Hear my supplication, O my Lord God,

Though I am full of millions of sins, nevertheless I am Thy slave.

O Thou Dispeller of grief, merciful, fascinating, Destroyer of trouble and anxiety,

I seek Thy protection, protect mine honour ; Thou art in all things, O spotless One,

Thou hearest and beholdest us ; Thou art with us all, O God ; Thou art the nearest of all to us.

O Lord, hear Nanak's prayer, save the slave of Thy household.

Thou art ever omnipotent ; we are poor and beggars.

O God, save us who are involved in the love of mammon.

Bound by covetousness and worldly love, we have committed various sins.

The Creator is distinct and free from entanglements ; man obtaineth the fruit of his acts.

Show us kindness, Thou purifier of sinners ; we are weary of wandering through many a womb.

Nanak representeth—I am the slave of God who is the Support of the soul and life.

Thou art great and omnipotent ; my understanding is feeble.

Thou cherishest even the ungrateful ; Thou lookest equally on all.

¹ Literally—According as the sprout cometh from the seed.

Unfathomable is Thy knowledge, O infinite Creator ;
I am lowly and know nothing.

Having rejected the gem of *Thy name*, I have amassed
kauris ; I am a degraded and silly being.

By the commission of sin I have amassed what is very
unstable and forsaketh man.

Nanak hath sought Thy protection, O omnipotent Lord ;
preserve his honour.

When I sang God's praises in the association of the saints,
He united me, who had been separated from Him, with
Himself.

By ever thoroughly singing God's praises, He who is
happiness itself becometh manifest.

My couch, when God accepteth me as His own, is
adorned by Him.

Having dismissed anxiety I am no longer anxious, and
suffer no further pain.

Nanak liveth beholding God and singing the praises of
the Ocean of excellences.

WADHANS

God holds His court in every heart, but the screen
that conceals it can only be rent by piety :—

Very exalted is His court ;

It hath no end or limits.

Hundreds of thousands and millions hasten,

But they can never reach His court.

What is that auspicious hour when God is met ?

Hundreds of thousands of saints worship Him.

Hundreds of thousands of great penitents do penance
unto Him.

Hundreds of thousands of Jogis practise Jog.

Hundreds of thousands of great enjoyers enjoy enjoy-
ments ;¹

But God *is not thus found* ; He dwelleth in every heart :
only a few know it.

¹ There are some sects of Hindus, notably the *Bām Mārāgis*, who
believe that heaven is gained by terrestrial enjoyments.

Is there any friend who can rend the screen between Him and us ?

If that friend be kind to me, I will make efforts *to meet God*,

And sacrifice my body and soul unto Him.

After many wanderings I have come to the saints,

And all my sorrows and doubts are dispelled.

God hath invited me to His court to quaff nectar.

Saith Nanak, my Lord is the most high.

The love of the saint for the Beloved :—

My heart desireth to meet the True Guru ; how shall I find Him, my dear ?

Even though hundreds of amusements be afforded a child, it cannot live without milk.

The hunger of my heart departeth not, O my boon companion, even though hundreds of dishes be served before me.

My soul and body feel love for the Beloved ; how shall my heart be satisfied without beholding Him ?

Hear, O my friend and beloved brother, introduce me to the Friend and Giver of happiness.

He who ever repeateth to me God's words knoweth all the secrets of my heart.

I cannot abide for a moment without *God*, and I cry for Him as the chatrik for water.

What excellences of Thine, O God, shall I recount ? Thou preservest men without merits like me.

My boon companion, I am waiting for my Spouse ; when shall I behold the Beloved with mine eyes ?

All my pleasures and amusements are forgotten ; without my Beloved they are of no account.

This vesture becometh me not ; I know not how to adorn myself.

I make obeisance to those companions of mine who enjoy their darling Beloved.

I have made all decorations, O my boon companion, but without the Beloved they are of no avail.

When my Spouse speaketh not to me, O my companion, my youth passeth all in vain.

Blessed, blessed are the happy wives, O my boon companion, who are united with their Spouse.

I am a sacrifice to such happy wives, O my boon companion, and I ever wash their feet.

As long as duality and superstition were in my heart, I thought God distant ;

But when I met the perfect true Guru, O my companion, all my hopes and desires were fulfilled.

I obtained the highest happiness, O my boon companion, and discovered that my Beloved was everywhere.

Nanak hath obtained divine pleasure, O my boon companion, by touching the true Guru's feet.

WADHANS CHHANT

The following is sung at marriages after the usual circumambulations are completed :—

O my God, my hopes and desires have been fulfilled.

I am without merits ; all merits are Thine ;

All merits are Thine, O my Lord ; with what mouth shall I praise Thee ?

Thou hast not considered my merits or demerits ; Thou hast at once pardoned me.

I have obtained the nine treasures ; congratulations resound and unblown trumpets play.

Saith Nanak, I have found a good Spouse and home, and all my anxieties are at an end.

SORATH

Prayer and worship are not to be addressed to idols and demigods, but only to the Creator :—

To whom else shall I pray ? whom else shall I worship, since it is God who created all ?

The different persons who appear the greatest of the great shall all be blended with the dust.

The Fearless, the Formless, the Destroyer of fear will grant all happiness and the nine treasures.

O beloved God, I am satiated with Thy gifts.

Why should I flatter wretched man ? what need I from him ?

He who meditateth on God possesseth everything ; God hath appeased his hunger.

The Giver of happiness conferreth such wealth as shall never be exhausted.

The true Guru hath introduced me to God ; I am now happy and absorbed in bliss.

O my soul, repeat the Name, worship the Name, utter the Name night and day.

Hear the instruction of the saints and all thy fear of death shall depart.

They to whom my God is merciful are attached to the Guru's words.

Who can appraise Thy worth, O God ? Thou art compassionate to all creatures.

Whatever Thou doest prevaleth ; what can we poor children do, O God ?

Preserve Thy slave Nanak, as a father cherisheth his son.

Man's life hangs by a frail thread ; his only hope is in God :—

Sons, kinsmen, the wife of thy household are attached to thee for thy wealth.

None of them will assist thee at the last moment ; their love is all false.

O man, why pamperest thou thy body ?

It shall vanish like a cloud of smoke ; worship the one beloved God.

The body is disposed of in three ways—it is thrown into the river, to the dogs, or burnt to ashes.

Man deeming himself immortal sitteth at home and forgetteth the Cause of causes.

God fashioned beads¹ of many sorts and strung them together on a frail string.²

That string shall break, O wretched man, and then shalt thou regret.

Meditate day and night on Him who created thee and adorned thee.

¹ Human beings.

² Life.

God hath extended His mercy to Nanak who hath taken the true Guru's protection.

Happiness depends on man's mental condition :—

To the happy every one seemeth happy ; the sick man will have it that every one is sick.

The Lord God acteth and causeth to act ; in His power is the union of the soul with Him.

O my soul, he who dispelleth his doubts,

And knoweth that God is in all things, will have it that no one erreth.¹

He whose soul is happy in the company of the saints deemeth that every one is happy.

He whose heart is filled with the disease of pride shall groan in *the pain* of birth and death.

Everything appeareth manifest to him to whose eyes the salve of divine knowledge is applied.

He in whom there is the darkness of spiritual ignorance seeth nothing ; again and again shall he wander in transmigration.

O my Lord, hear my supplication ; Nanak prayeth for this happiness—

That his heart may be attached to the place where the saints sing Thy praises.

Men's bodies and souls belong to the saints, and it is they who procure men's salvation :—

Our bodies belong to the saints, our wealth to the saints, our souls are entrusted to the saints :

By the favour of the saints we meditate on God's name, and all comfort then resulteth.

There are no givers but the saints.

They who enter the sanctuary of the saints shall be saved.

Millions of sins are erased by serving the saints and singing God's praises with zest.

By association with the saints, which is obtained by good fortune, man obtaineth happiness here, and his countenance shall be bright hereafter.

¹ That is, he finds no fault in others.

I have but one tongue ; the saints are full of various excellences ; how far can I recount their praises ?

The Inaccessible, the Inapprehensible, the ever Imperishable, is obtained by seeking the protection of the saints.

I without virtue, low, friendless, and sinful have come to their shelter.

O God, rescue Nanak who is perishing in the blind well of domestic love.

Prescriptions for salvation :—

After bathing remember God, and thy body and soul shall be healed.

By taking God's protection good fortune dawneth, and millions of obstacles are removed.

God's words and hymns are the best language.

Sing, hear, and read them continually, my brother, and the perfect Guru will preserve thee.

The greatness of the true Lord is immeasurable ; the saints are dear to the Compassionate One.

He hath continued to preserve the honour of the saints, and cherish them according to His ancient practice.

God's ambrosial name ever eat as food, *O man* ; put it into thy mouth at all times.

Continually sing God's praises, and the pains of old age and death shall all flee away.

My Lord hath heard my supplication : all mine affairs have been adjusted,

And Guru Nanak's greatness hath shone through the whole world.

The Guru feels that he cannot worship God with sufficient fervour :—

God is the Lord of millions of worlds ; He is the Benefactor of all creatures.

He cherisheth and careth for us ; but we, fools that we are, know none of His merits.

I know not how to adore God.

I only repeat ' Har, Har, Guru, Guru ! '

Wherefore, O God, my name is God's servant.

The Compassionate to the poor, the Merciful, the Ocean of happiness filleth all hearts.

He beholdeth, heareth, and is ever with us ; but I, fool that I am, thought Him distant.

God is endless ; even if I estimate and describe Him, how know I how great He is ?

I supplicate my true Guru to instruct me a fool.

That I am a fool is a small thing ; millions of sinners are saved.

They who have heard and seen Guru Nanak shall not again fall into wombs.

Jog is worthless for those who have obtained the Guru's instruction :—

The things which afforded me great anxiety have all vanished.

I fixed my breath at the top of my nose, composed myself to rest, and the upturned lotus of my heart bloomed.

Behold a wonderful thing occurred !

The Guru put into my heart the wisdom of that God whom we hear spoken of as unfathomable.

The deadly sins which had greatly tortured me became afraid,

And implored me to save them from God since they had entered my protection.

When the storehouse of God is open, he who is so fated receiveth therefrom.

One gem my Guru gave me, and my soul and body have become happy.

The Guru hath given me one drop of nectar, so I have become permanent and immortal.

God entrusted the storehouses of worship to Guru Nanak, and never took an account from him.

God and man contrasted :—

We are impure ; Thou, O Creator, art pure ; we are without virtues ; Thou bestowest them.

We are fools ; Thou art clever and wise ; Thou knowest all contrivances.

O God, such are we, and such art Thou.

We are sinners, Thou art the Destroyer of sins ; great are Thy dominions, O God.

Thou didst create all things, and having created dost cherish them : Thou hast given soul, and body, and life.

We are without merits ; no merits are ours ; grant us Thy favours, O Kind One.

Thou doest well towards us, but we are ungrateful ; Thou art ever and ever compassionate.

O Thou, the Giver of happiness, the Disposer, preserve us Thy children.

Thou art a treasure, the immovable Monarch ; men and the lower animals beg of Thee.

Saith Nanak, this is our condition ; preserve us through Thy saints.

The Guru has absolutely devoted himself to the saints :—

I am, beloved friends, the dust of the saints' feet ; I have fallen under their protection.

The saints are my powerful stay ; the saints are mine ornaments.

I have ingratiated myself with the saints,
And obtained what was allotted me.

Ye saints, my soul is yours.

With the saints have I dealt, with the saints have I traded.

From the saints have I gained a profit—the storehouses of God's service are full.

The saints entrusted to me their stock-in-trade, and then my mind's anxiety vanished.

What can Dharmraj do, now that all his account-books are torn up ?

Through the favour of the saints I have obtained great joy and happiness.

Saith Nanak, my soul is reconciled with God, and become imbued with His wondrous love.

Human pride and forgetfulness of God :—

Man is immersed in the darkness of worldly love, and knoweth not the Giver.

Forgetting Him who fashioned his soul and body man only admitteth his own strength.

O foolish man, the Lord God keepeth an eye on thine acts.

He knoweth what thou doest ; nothing remaineth concealed from Him.

Thou art intoxicated with the pleasures of the palate, with covetousness and pride—the sources of many sins.

Weighted with the fetters of pride thou hast wandered in suffering through many births.

Closing folding-doors and hanging up many screens man entangleth himself with another's wife.

When Chitr and Gupt call for thine account, who shall screen thee ?

O Compassionate to the poor, All-pervading, Destroyer of sorrow, there is no shelter but in Thee.

Extricate us from the ocean of the world, O God ; Nanak hath entered Thy sanctuary.

The omnipresence of God :—

As fire is contained in all timber, and butter in all milk,

So the light of God is contained in everything high and low ; He is in the hearts of all living things.

O saints, He is contained in every heart. He filleth all space ; He pervadeth sea and land.

The true Guru hath dispelled all my doubts ; Nanak singeth the praises of the Ocean of excellences.

The Omnipresent is contained in all things though ever distinct from them.

The Guru has obtained everything precious from God :—

When the great God was merciful, I obtained all the desires of my heart.

By touching God's feet and singing His praises I have become immortal.

It was a good and completely auspicious occasion.

By repeating the Name I have obtained peace, composure, and happiness ; and unblown trumpets play for me.

On meeting the Lord, my Beloved, my house and home became comfortable.

The slave Nanak hath obtained the treasure of God's name, and all his desires are fulfilled.

The greatness of the Guru :—

When the Guru's feet dwelt in my heart, God granted me excellent qualities.

When the omnipresent supreme God became merciful, I saw the treasure of His name within me.

O my friends, the Guru is my preserver.

He ever bestoweth greatness and glory twofold and fourfold.

The men and lower animals who have beheld him are all saved.

Wonderful is the greatness of the perfect Guru ; Nanak is ever a sacrifice unto him.

Some Sikhs repeat the following before the Sohila, at bed-time :—

The word of the Guru is my protection ;

It guardeth me on every side.

My soul is attached to God's name,

And so for shame Death hath fled away.

O Lord, Thou bestowest happiness on me ;

Thou the omnipresent God hast cut away my fetters and cleansed my heart.

Nanak, God perisheth not—

His worship is not in vain.

By repeating Thy name, O God, Thy saints rejoice,

And all their desires are fulfilled.

The Guru's devotion to God and its results :—

I am a sacrifice to my Guru

Who hath preserved mine honour intact.

I ever meditate on my God,

And thus obtain the reward my soul desireth.

O ye saints, there is none beside God.

He is the Cause of causes ;

He hath given us His blessing,

And made all other creatures subject to us.

Nanak, when I meditated on the Name
All my sorrows departed.

Man should not be ashamed, but should be eager
to worship God :—

As a hungry man is not ashamed when eating,
So God's slave *is not ashamed* to sing His praises.
Why be slothful in thine own business ?
By remembering God thy face shall be bright in His court,
and thou shalt obtain happiness for ever and ever.
As a lustful man is greedy to gratify his lust,
So is God's slave to sing His praises.
As a mother is wrapped up in her child,
So the holy man repeateth God's name.
He who obtaineth the Name from the perfect Guru
Shall, O Nanak, meditate upon it.

The Guru's prayer and its result :—

'Hear my prayer, O my Lord ; men and animals are
protected by Thee.

O Thou Cause of causes, protect the honour of those
who repeat Thy name.

O beloved Lord, extend Thy sovereignty over us.

Whether bad or good we are Thine.'

When the omnipotent Lord heard this appeal, He cut off
my fetters and regenerated me.

He dressed me in a robe of honour, blended His wor-
shipper with Himself, and Nanak became conspicuous as
a mountain.¹

God's kindness to His saints :—

God hath subjected men and the lower animals *to His
saints* ; all are servants at their courts.

God accepteth His saints and causeth them to cross the
terrible ocean :

He hath arranged all their affairs.

The Compassionate to the poor, the Merciful, the Ocean
of mercy, the Omnipresent is my master.

¹ Guru Nānak became conspicuous in the world.

God's servant on whom He bestoweth the robe of devotion is everywhere

Welcomed and respected, and not allowed to want for aught ; Nanak knoweth God's power.

SORATH ASHTAPADI

Man corrupted by association with the world is saved by the Guru :—

The mother's womb is an ocean of grief, O my Beloved ; there God causeth His name to be repeated.

When man emergeth therefrom, O my Beloved, his evil passions develop and his worldly love increaseth.

Him to whom Thou didst show favour, O my Beloved, Thou hast caused to meet the true Guru.

Such a man worshippeth Thee, O my Beloved, at every breath, and is attached to Thy name.

Thou art the support of my soul and body, O my Beloved ; Thou art the support of my soul and body.

There is no Creator but Thee, O my Beloved, Thou art the only Searcher of hearts.

Man cometh into the world, O my Beloved, after wandering in countless births and suffering pain in various wombs.

He forgot the true Lord, O my Beloved, and so suffered heavy punishment.

They who have met the perfect true Guru, O my Beloved, are attached to the true Name.

We are saved, O my Beloved, by following those who take the protection of the True One.

He who eateth because the food is sweet, O my Beloved, maketh his body ill.

Bitter is the consequence, my Beloved ; sorrow is the result.

Thou, O Beloved, having caused man to eat *sweet* food hast led him astray ; so his separation from Thee shall continue.

O my Beloved, Thou hast introduced to the Guru and saved those who were so destined from the beginning.

Man is full of longing for mammon, O my Beloved ; God never entereth his heart.

The bodies of those who forget Thee, O supreme God, become ashes.

They utter many a groan, O my Beloved, but their torture ceaseth not.

They whom Thou didst introduce to the Guru and regenerate, retain their capital intact.

As far as possible, O my Beloved, associate not with the infidel.

On meeting him, O my Beloved, man forgetteth God and becometh dishonoured.

The perverse obtain no entrance into God's court, O my Beloved, but are punished by *Death*.

It is said that a man went to the Guru and told him that he had long performed various religious ceremonies, but his heart was still troubled. He asked the Guru for the remedy, and also the way to God. The Guru replied as follows :—

Although man read and study the Veds, perform the niwali and bhujangam¹ feats,

He shall not escape from the company of the five deadly sins ; nay, he shall be the more entangled in pride.

O my beloved, it is not by such means God is found ; I know it, for I have done many such things.

I have dropped down weary at the Lord's door : may He grant me wisdom and discrimination !

Man may be vowed to silence ; he may live on leaves ;² he may roam about naked in the forest ;

He may visit all the places of pilgrimage on earth ; but even then he could never escape from worldly love.

With a desire in his heart *for emancipation* he may take his seat at a place of pilgrimage, and apply his head to the saw ;

But even though he made hundreds of thousands of such efforts, his mental impurity would not depart.

¹ *Bhujangam*, literally—a snake, but applied by Jogis to the vertebral column, through which they say they draw up the breath from the anus to the brain.

² *Karpāti*. Also translated—He may use his hands as a platter. Some faqirs deny themselves plates or dishes of any sort.

He may bestow gifts of many sorts—gold, women, horses, and elephants ;

He may offer corn, clothes, and lands in abundance ; but even then he could not reach God's door.

He may continue attached to worship, adoration, obeisance, prostrations, and the six acts ;

But he could not in that way find God ; he would merely fall into the meshes of pride.

Men have grown weary performing Jog and the eighty-four postures of the Sidhs :

Man may attain a long life, but without association with God he shall be born again and again ;

He may enjoy the sport of kings and the delights of empire, and issue orders not to be disobeyed ;

He may possess beautiful couches, and use sandal and distilled aloe-wood, but such things form the gate of terrible hell.

Singing God's praises in association with His saints is the highest act of all.

Saith Nanak, this privilege is obtained by him whose acts recorded in previous births entitle him to receive it.

Thy worshipper, O Lord, is intoxicated with Thy love.

Since the Destroyer of the sorrows of the poor became merciful unto him, his soul hath been absorbed in God's praises.

DHANASARI

How the senses lead astray :—

The fish long in love with the water loseth its life on leaving it ;

The bumble-bee dieth on account of its love for the lotus ; it cannot find its way out.¹

Now my soul hath contracted love for the one God.

Under the true Guru's instruction I recognize Him who neither dieth nor is born, and who is ever with us.

Through the force of lust the elephant is ensnared ; the poor animal falleth into another's power.

¹ At night when the petals of the lotus close.

The deer giveth up its life for the hunter's bell ; through love of it he is slain.

Mortal beholding his family is led astray by covetousness and wrapped up in mammon.

Very much attached to worldly things, he deemeth them his own, but at last departeth without them.

Know that he who loveth any but God, shall ever be miserable.

Saith Nanak, the Guru hath explained to me that by God's love man ever rejoiceth.

Man blindly commits sinful acts and only abstains when his eyes are opened by the Guru :—

It is man's practice to do what he shall be ashamed of—

He slandereth the saints, reverenceth the infidel, and adopteth other such perverse practices.

Led astray by worldly love, he loveth what he ought to eschew.

Like a mirage or the green leaves of the forest even so is man's state.

Even if a streak be made on a donkey's body with sandal, he will still prefer ashes ;

So man instead of loving God's nectar devoteth himself to sinful enjoyments which deceive.

The best saints to purify men in this world are to be found by good fortune.

The jewel of life is lost in exchange for a worthless glass bead.

When the Guru applieth to man's eyes the salve of divine knowledge, the sins and troubles of many births flee away.

By love to the one God in the company of the saints Nanak hath escaped from these evils.

The worship of the Hindus, of the Jogis, and of the Jains is unavailing :—

Worship, fasting, frontal marks, ablution, the bestowal of copious alms and presents at festivals,

Austerities, and flattering addresses to God, never prevail upon Him.

Man only obtaineth rest by repeating God's name.

All search for God in various ways ; but the search is difficult, and He is not found.

Lip-worship, penance, wandering over the earth, the performance of austerities with body reversed,

Following the path of the Jogis and the Jains—it is not by such things the Lord is satisfied.

It is by repeating His ambrosial and priceless name and praises He is obtained by the man to whom He showeth mercy.

By association with the saints the love of God is obtained : Nanak is made happy by the dust of the saints' feet.

Man is helpless without God :—

I am miserable ; save me, O Lord,

I can do nothing of myself, O my Lord ; mercifully grant me Thy name.

Family and the world are a sea of fire ;

Doubt, worldly love, and spiritual ignorance are storms therein.

While on the crest of the wave man is happy ; while in the trough he is unhappy.

His thirst and hunger are never allayed.

From yielding to mental desires resulteth the disease of the deadly sins.

The five deadly sins man's companions are very intractable.

The lives, souls, and wealth of the world are Thine, O God.

Nanak, know that God is ever near.

The foolish man is attracted by temporary not permanent advantages :—

Value as a straw the things which forsake thee ;¹

They are useless entanglements.

Man loveth the things which depart not with him ;

His enemies he deemeth his friends—

¹ Also translated—Thou doest foolish things which thou shalt have to abandon.

In such error is the world led astray—
 The fool loseth the boon of human life ;
 He is not pleased even to see the true religion.
 Deeming falsehood and deception sweet he is attached to
 them.

He loveth gifts but forgetteth the Giver.
 The wretched creature thinketh not of death.
 He weepeth for *the loss* of the property of others.
 He forfeiteth the benefit of all his religious acts.
 Understanding not the will of God, he suffereth trans-
 migration.

He committeth sins and then regretteth.
 What pleaseth Thee, O God, is acceptable.
 I am a sacrifice to Thy will,
 Nanak is Thy poor slave ;
 Preserve me, O my Lord !

The sensible man hoards up God's name and
 praises :—

God's name is the support of poor me.
 To earn God is my daily occupation ;
 The name of the one God is what I hoard up,
 That it may be useful to me in this world and the
 next.

Dyed with the peerless dye of God's name,
 The saints sing the excellences of the Formless One.
 Excessive humility is the glory of the saints ;
 They recognize their greatness in God's praises,
 And find their happiness in God's service.
 In it they obtain comfort and their anxieties depart.
 Where the saints meet together,
 They celebrate God's praises with music and song.
 Joy hath its abode in the saints' company,
 Which is obtained by him on whose forehead such destiny
 was written.

With clasped hands I supplicate them
 To allow me to wash their feet and sing their praises.
 O compassionate, merciful, and omnipresent God,
 Nanak liveth on the dust of the saints' feet.

The rich, the landlords, and the rulers should consider themselves inferior to the saints :—

As the rich are proud beholding their wealth, and landlords *their lands* ;

As the monarch deemeth that all sovereignty is his, so God's saints *are proud of* their Lord's support.

If any one remember his Protector

And act as He endoweth him, he shall not be the worse therefor.

Nanak, by the favour of the saints they shall sing God's praises and their hearts become pure,

Who forsaking idols take refuge in the one God, saying,
' We have entered Thy sanctuary.'

God's kindness to His saint :—

God who extended His might in the four quarters of the earth put His hand on my head,

Looked on me with an eye of favour, and dispelled my sorrows.

He hath preserved me His slave.

Embracing me, the Compassionate One, the Pardoner, wiped out all my demerits.

Whatever I ask of my God He granteth me.

Whatever God's slave Nanak uttereth shall prove true both in this world and the next.

God is ever man's friend and helper :—

God remembering His function alloweth not man to see the hour of trouble ;

He giveth His hand, preserveth His own, and cherisheth them at every breath they draw.

My soul continueth devoted to God.

At the beginning and the end God is ever our helper ; hail to our Friend !

On beholding the marvellous greatness of the Lord my soul is delighted.

Nanak is happy remembering God ; the omnipotent Lord hath preserved mine honour.

The vigilance of the holy :—

Deem him unfortunate who forgetteth the Lord of life, the Giver.

He whose soul is attached to God's feet shall obtain a tank of nectar.

Thy slave awaketh in the love of God's name ;

All sloth hath now departed from his body, and his soul is attached to the Beloved.

Wherever I look, there is God a thread on which every heart is strung.

Drinking the water of the Name, the slave Nanak hath parted with love *for all beside*.

ASHTAPADI

The society of saints is superior to all places of pilgrimage :—

The more I bathed at sacred places the more impurity of pride I contracted ; the Lord of my heart accepted not at all *my exertions*.

When shall I obtain the society of the saints in which there is ever divine pleasure ? My spirit will lave therein, and I shall obtain the eye-salve of divine knowledge.

He who practiseth obstinacy, and looketh for wealth, like a crane watching a *fish*, shall be of no account.

Is there any such bestower of happiness as will recite to me legends of God ? when I meet such a person I shall be saved.

JAITSARI

Man amasses wealth in vain and has no real friend but God :—

Doth any one know who is a friend in this world ?

He to whom God is merciful can tell ; his ways are pure.

Parents, wife, sons, relations, lovers, friends, and brethren,

Meet according to the acts of previous births, but at the last hour none of them will aid one.

In collecting pearl necklaces, gold, rubies, diamonds, and wealth which gladdeneth the heart

Man's life is passed : ever grumbling he is never contented.

Were he to possess elephants, carriages, steeds, swift as the wind, land, and armies—

Of these none would go with him ; he must depart naked.

God's beloved saints are beloved by Him ; in their company sing God's praises.

Nanak, when man hath the society of such saints, he is happy in this world, and his face shall be bright in the next.

The following was written after the Guru's conversation with a Bairagi :—

O happy wives, my companions, give me, give me intelligence of my Beloved.

I am astonished at the different accounts I hear of Him ; I relate them to you.

Some say that God is altogether distinct from the world ; others that He is altogether included in it.

His colour is not seen ; His outline is not distinguished ; O happy wives, tell me truly—

‘He is included in everything ; He dwelleth in every heart, yet He is not blended with anything ; He is separate.’

Nanak saith, Listen, O ye people, put the saints' word into your hearts.

A song of rejoicing :—

Desirable is my Friend ;

Gladly sing songs of rejoicing in every house for He dwelleth in every heart.

Worship Him in weal ; worship Him in woe ; forget Him not at any time.

By repeating the Name there is the splendour of millions of suns, and the darkness of superstition vanisheth.

Thou, O God, art in all places ; whatever appeareth is Thine.

Nanak, he who obtaineth the society of the saints shall not again be subject to transmigration.

JAITSARI CHHANT

The Guru's passionate thirst for God :—

I thirst day and night for a sight of Thee, O God ; I ever think of Thee night and day.

Nanak, the Guru opening the doors of my understanding hath caused me to meet God, the Friend.

Hear me, my friends, and good people, I make one representation—

I wander, O my beloved, searching for the fascinating Darling.

Show Him to me, O my beloved, grant me a sight of Him even for a little, and I will lay down my life for you.

Mine eyes are dyed with the colour of the Beloved, and rest not even for a moment.

My soul is attached to God as a fish to the water, as the thirsty chatrik to the *raindrops*.

The slave Nanak hath found the True Guru, and all his thirst is quenched.

O my friend, I am not equal to any of the companions of the Beloved.

O my friend, one of them is better than the other ; who thinketh of me ?

Of His many companions one is better than the other, O my beloved ; the Lord ever playeth with them.

On seeing them my heart also longeth to obtain the Lord of excellences.

I would lay down my life for any one who pleased my Darling.

Nanak saith, hear my prayer, O ye happy wives, show Him to me, that I may see what my Beloved is like.

O my friend, I love my Beloved, but He careth not for me.

O my friend, thou hast enjoyed the Darling ; point Him out to me who inquireth for Him.

They on whose forehead such destiny was written, obtain the Darling by effacing their pride.

God took my arm and drew me towards Him regardless of my merits or demerits.

Everything becometh her on whom Thou hast put a garland of virtues and clothed in red.¹

Nanak, blessed is that happy wife with whom her Husband abideth.

O my friend, I have obtained Him who hath ever been the object of my vows.

The Spouse I desired hath come and congratulations have been sung.

I am in great joy and happiness ; the Beloved is kind and ever affordeth me new delight.

I have been very fortunate ; the Guru hath caused me to meet God through the true society of the saints.

My hopes and desires are all fulfilled ; my body is united with that of the Beloved.

Nanak representeth—through meeting the Guru I have obtained the object of my vows.

Man compared with a traveller who amasses no wealth :—

The world's inhabitants are travellers filled with pride ;
Impelled by the love of mammon they commit various sins ;

They are drowned in covetousness, worldly love, and pride, and think not of death ;

They pass their lives talking of their sons, friends, worldly affairs, and wives.

When the days they were destined to *remain in the world* have expired, they shall suffer on beholding the myrmidons of Death.

Nanak, the deeds that have been done cannot be wiped out ; why hath man not earned the wealth of God's name ?

Man maketh many efforts in *worldly affairs*, but God's name he singeth not ;

Wherefore he wandereth about in numberless births, dieth, and is born again

In beasts, birds, rocks, trees, whose number cannot be told.

¹ The dress of the married woman, not of her who is deprived of her spouse.

Man reapeth what he soweth, and obtaineth *the result* of his own acts.

The jewel of his life he loseth in play, and pleaseth not his God.

Nanak representeth—man wandereth in error, and obtaineth not rest even for a moment.

When youth hath fled, old age sitteth down in possession.

The hands tremble, the head shaketh, and the eyes see not :

The eyes see not without worshipping God ; man leaveth his wealth and departeth.

Man's relations with whom he hath worn out his mind and body, obey him not ; nay, they throw dirt on his head.

The love of the infinite and omnipresent God abideth not for a moment in the heart.

Nanak representeth—there is no delay in the destruction of the false who are as forts of paper.

Nanak hath fallen under the protection of God's lotus feet :

God Himself caused me to cross the rough and terrible ocean.

Meeting the company of the saints I have worshipped God, and He hath embraced and preserved me.

He hath granted my prayer and bestowed on me His name ; He hath not regarded my demerits.

I have obtained God the Treasury of excellences, the Infinite whom my heart desired.

Nanak representeth—I have partaken of the feast of God's name by which I am satiated.

JAITSARI KI WAR

It is said that the whole of the Jaitsari ki War was composed by the Guru as instruction to a Sikh called Tiloka. Parts of it are read daily, and the whole completed in ten days after the decease of a Sikh :—

SLOK I

In the beginning God pervaded creation, in the present He pervadeth it, and in the future He will pervade it.

Nanak, the saints remember the All-pervading who is the Destroyer of sin and Lord of the world.

Behold, hear, and cause others to hear, and fix the True One in thy heart.

Nanak, be absorbed in the love of God who is fully contained in all things.

God's omnipotence and omnipresence :—

PAURI I

Sing of God, the only Pure One ; He is contained in everything.

He is potent to do and cause to be done : what He doeth taketh place.

In a moment He establisheth and disestablisheth ; there is none but Him.

He pervadeth the continents, the universe, the nether regions, the islands, and all worlds.

He whom God causeth to understand understandeth ; he alone is the pure man.

Why forget God who brought man forth from the womb ?—

SLOK II

God having put thee into thy mother's womb, made the framework of thy body.

Thou didst remember Him at every breath, Nanak, and so the great heat did not consume thee.

With body reversed thou didst dwell in a filthy place.

Nanak, why forget that Lord by whose name thou didst escape therefrom ?

PAURI II

O man, thou wert conceived from blood and seed, and placed in the fire of the womb.

Thy head downwards, thou wert dirty, restless in the darkness of a terrible hell.

By remembering God thou wert not burned ; clasp Him to thy heart and soul.

Forget not for a moment Him who preserved thee in a painful place.

By forgetting God thou shalt never be happy, but shalt lose thy human life.

Ever remember God and His benefits :—

SLOK III

God bestoweth the gift of the fulfilment of the heart's desires and of all hopes.

Nanak, remember God who destroyeth suffering and misery ; He abideth not far away.

Love Him through whom thou enjoyest all pleasures.

Nanak, forget not that Lord even for a moment who made this beautiful body.

Thank God for what He hath given thee :—

PAURI III

God who is able to give, gave thee soul, life, body, wealth, and pleasures to enjoy.

He gave thee houses, mansions, chariots, horses, and made thee fortunate ;

He gave thee sons, wife, friends, servants.

Meditate on that God ; thy soul and body shall be refreshed, and the pain of separation from Him healed.

Repeat God's praises in the company of the saints, and all thy maladies shall depart.

Man's first duty is to God :—

SLOK IV

They who strive for the sake of family and make various efforts for wealth,

Who are without the service and love of God, O Nanak, are as ghosts.

That love shall fade which is devoted to any other than God.

Nanak, true is the way of loving the Lord.

The body perishes unhonoured, wherefore man should remember God, with whom rests salvation :—

PAURI IV

By forgetting God the body becometh ashes, and every one calleth it a ghost.

Even they whom one loved allow him not to remain a moment in their house.

Of what use is wealth improperly amassed ?

As man soweth, so shall he reap ; his body is the field of acts.

The ungrateful who forget God shall wander in transmigration.

Superstitious ceremonies are of no avail ; God's light in the heart burns all sin :—

SLOK V

Millions of alms, ablutions, and various penances for purification *are of no avail*.

Nanak, to repeat God's name with the tongue removeth all sin.

However much firewood one may collect, if a spark be applied to it, *it will be consumed* in a moment ;

So when the true Lord dwelleth in the heart, Nanak, all sins disappear.

The effect of remembering and praising God :—

PAURI V

Millions—yea, all sins depart by remembering God's name.

Man obtaineth the reward his heart desireth by singing God's praises.

The fear of transmigration is removed, and a lasting and true abode obtained.

If it be so decreed in the beginning, man becometh absorbed in God's feet.

O God, mercifully preserve me ; Nanak is a sacrifice unto Thee.

The Guru likens to worms those who only think of pleasures :—

SLOK VI

They who turn their thoughts to peerless houses, to pleasures, and to delights of the palate,

And who never think on God—such people, Nanak, are worms in filth.

Forsake all worldly things : why fix thy love on them ?

Nanak, the body which forgetteth the Lord shall become ashes.

PAURI VI

Man may enjoy a beauteous couch, varied pleasures, and all delights ;

He may possess a palace, gold, and silver ; he may use perfumes and wear pearls and diamonds ;

He may enjoy the pleasures his heart desireth and have no anxiety whatever ;

But if he remember not God, *he shall be like* a worm in ordure.

Without God's name there is no peace, how shall the heart be consoled ?

The bliss of spiritual happiness obtained by toil :—

SLOK VII

Anchorets search in the ten directions for the love of God's lotus feet :

They renounce deceptive mammon, Nanak, in the delightful company of the saints.

May I repeat God's name in my heart and with my lips, and wander *preaching* in all countries !

Nanak, all worldly things are false ; I live by hearing God's true fame.

The poor and holy man, if pious, is king of the world :—

PAURI VII

He who liveth in a ruined hut with all his clothes torn,

Who hath neither caste, nor lineage, nor respect, who wandereth in the wilderness,

Who hath no friend or lover, who is without wealth or beauty, and who hath no relation or kinsman,

Is king of the whole world if his heart be filled with God's name.

God is well pleased with him, and men are saved by the dust of his feet.

Worldly pleasures are vain without devotion :—

SLOK VIII

A man may have many sports, empire, pleasures, beauty, the umbrella of empire, fans waving over him, and a throne to sit on—

They who are absorbed in such things are fools, ignorant, and blind ; Nanak, the desire for mammon is a dream.

In dreams man enjoyeth all pleasures, and worldly things appear sweet to him.

Nanak, without the Name beautiful Maya is deceptive.

The fool is misled by his folly :—

PAURI VIII

The fool attacheth his heart to a dream :

When he awaketh he forgetteth empires, pleasures, and delights, and suffereth disappointment.

His life passeth away in pursuing worldly things,

But his desires have not been fulfilled because he hath been fascinated by Maya.

What can the poor creature do when God Himself leadeth him astray ?

The condition of the persons and habitations of those who forget God :—

SLOK IX

They who forget God, Nanak, are as wanderers in the wilderness,

Even though they dwell in heaven or conquer the nine regions of the earth.

Where there are millions of plays and spectacles, without remembrance of the Name,

Nanak, that place is desolate, and equal to millions of hells.

PAURI IX

Man deemeth a place a city, though it be only a very terrible wilderness.

On seeing false wealth, man believeth it to be real.

Men go mad through lust, wrath, and pride.

When the club of death falleth on their heads, they shall regret.

He who wandereth without *the company of* the perfect divine Guru is a demon.

Everything deceives except devotion to God :—

SLOK X

Deceptive is empire, deceptive is beauty, deceptive are wealth and pride of birth.

Man amasseth poisonous wealth with deceit and guile, Nanak, but nothing can go with him save God's name.

Men mistake on beholding the colocynth which appeareth beautiful—

It is not worth an eighth of a paisa ; Nanak, *thus wealth appeareth beautiful*, but will not depart with one.

Contempt of wealth and condemnation of idolatry :—

PAURI X

Why amass what will not go with thee as thou proceedest ?

Say why thou endeavourest to acquire what thou must leave behind ?

How can thy mind be contented and not distressed when thou forgettest God ?

He who forsaketh God and attacheth himself to idols shall abide in hell.

O God, be merciful and compassionate, and dispel Nanak's dread *of transmigration*.

The holy man finds no pleasure in worldly enjoyments :—

SLOK XI

Not sweet to me are the pleasures of empire, not sweet are sensuous enjoyments, not sweet are the pleasures of wealth.

Sweet is association with God's saints, O slave Nanak ;
sweet is the sight of God.

It is thus love is produced, and the mind absorbed therein.
The real thing is then found and the Lord is then sweet.

PAURI XI

Without God nothing is sweet to His saints :

All other pleasures are insipid : I have seen this after
careful search.

The doubt and pain of ignorance were removed when the
Guru became my mediator.

When the love of God's lotus feet pierced my heart, it
became as if dyed with madder.

God then dwelt in my life, my soul, my mind, and my
body ; and everything that was false vanished.

The lower animals are led by their senses, the saints
only by devotion :—

SLOK XII

The fish cannot live without water, nor the chatrik with-
out the cloud ;

The deer is smitten with the arrow of the bell ; the bee
is entangled by the odour of the flower.

The saints are pleased by God's lotus feet, Nanak, and
by nothing else.

The Guru's love for God :—

O God, may I behold Thy face without blinking and not
turn my mind elsewhere !

Nanak will abide with that Lord God who is the Friend
of the saints.

PAURI XII

How can a fish maintain life without water ?

How can the chatrik be satisfied without raindrops ?

As the deer fascinated by the bell runneth towards *the*
hunter ;

As the greedy bumble-bee on finding an odorous flower
hath itself shut up in it ;

So holy men love God and are satisfied on beholding
Him.

SLOK XIII

The saints meditate on God's lotus feet and adore them
at every breath.

They forget not the name of the Imperishable One ;
O Nanak, the supreme God fulfilleth their hopes.

God is stitched into their hearts and is never a moment
out of them.

Nanak, the true Lord fulfilleth their desires and ever
watcheth over them.

A supplication :—

PAURI XIII

O Lord, fulfil my hopes who have hopes in Thee.

He who meeteth God shall never grieve.

My heart desireth Thee ; grant me a sight of Thee that
my anxiety may depart.

May my body be purified with the dust of Thy feet !

May the supreme God through the divine Guru be ever
present !

The devotion of the saints :—

SLOK XIV

Nanak is ever a sacrifice to those who meditate on the
Supreme Being,

Who repeat His name with their tongues and hear His
ambrosial word with their ears.

Everything is false save the Lord alone :

Nanak, blest are they who love the True One.

Holy are they who in any manner are concerned
with God :—

PAURI XIV

I am ever a sacrifice to those who hear God's story.

Perfectly distinguished are they who bow their foreheads
to God.

The hands of those who write the praises of the Endless One are adorned thereby.

Their feet are pure and clean who walk in God's way :

They are saved with the saints and all their sorrow fleeth away.

Happy the time when the saints meet God :—

SLOK XV

To make effort and repeat God's name are completely obtained by God's will.

Happy that moment, O Nanak, when I obtain a sight of God !

The value of that moment cannot be estimated ; its happiness is beyond measure.

Nanak, that time is acceptable when my Beloved meeteth me.

PAURI XV

Tell me what time that is when I shall obtain God :

That time is very auspicious when I shall meet the Lord.

By meditating on God for the eight watches of the day, the desires of the heart are realised.

By great good fortune the company of the saints is obtained ; I bow and touch their feet.

My heart thirsteth for a sight of the saints ; Nanak is a sacrifice unto them.

The reward of devotion :—

SLOK XVI

God is the Purifier of sinners, the Remover of every sorrow.

Nanak, they who repeat His name enter His secure asylum.

They altogether abandon pride and cling to God's feet.

Nanak, on beholding God their troubles and anxieties depart.

A fervent prayer :—

PAURI XVI

Blend me with Thee, O Compassionate One ; I have fallen at Thy door.

Preserve me, O Compassionate to the poor ; wandering
I have become very weary.

It is Thy function, O God, to love the saints and save
sinners.

Beside Thee there is none : grant my supplication.

Take me by the hand, O Compassionate One, and *save*
me from the ocean of the world.

The cure for the heart's fever :—

SLOK XVII

I have the support of the praises of the merciful God
who saveth the saints.

Nanak, man groweth pure by associating with the saints
and taking shelter in God.

The heart's fever is not at all removed by sandal, the
moon, or the cold season ;

It is cooled, Nanak, by repeating God's name.

Salvation is secured by devotion :—

PAURI XVII

All men are saved by the shelter of God's lotus feet.

The heart groweth fearless on hearing God's glory .

There shall be nothing wanting when the wealth of the
Name is stored up.

The society of the saints is obtained by greatly meritorious
acts.

Meditate on God during the eight watches of the day, and
ever hear His praises.

All mercies are obtained by repeating God's name
and praises :—

SLOK XVIII

Nanak, to repeat the praises of the name of the merciful
supreme Being

Is to obtain mercy, to remove sorrows, and to shake off
mammon.

The burning fever *of my* heart hath been quenched ;
God Himself hath preserved me.

Nanak, repeat the name of that God who created the
world.

The results of meditation and holy association :—

PAURI XVIII

When God is merciful we feel not worldly love.

Millions of sins are removed by meditating on the one God.

When the body is bathed in the dust of the holy man's feet, it becometh pure ;

The mind and body are relieved ; man obtaineth the perfect God,

And he is saved with his family and all his tribe.

Praises of the true Guru :—

SLOK XIX

The Guru is Gobind, the Guru is Gopal, the perfect Guru is Narayan ;

The Guru is merciful, the Guru is omnipotent ; Guru Nanak is the saviour of sinners ;

The Guru is the boat to cross over the dangerous and unfathomable ocean of the world.

Nanak, everything is effected by touching the feet of the true Guru.

The Guru's power :—

PAURI XIX

Hail ! hail to the divine Guru in whose company God's name is repeated !

When the Guru is merciful, all demerits vanish.

The supreme being, the divine Guru, exalteth the lowly ;

He cutteth off the galling chains of mammon, and maketh man his servant.

Through him the tongue singeth the praises of the Eternal God.

God alone to be worshipped :—

SLOK XX

The one God is seen, the one God is heard, the one God is spoken of.

Nanak beggeth the gift of His name : O compassionate Being, mercifully grant it to him.

I worship the one God, I remember the one God, I make supplication to the one God.

Nanak hath amassed the wealth of the Name, the real capital.

God alone is merciful, omnipresent, and omnipotent :—

PAURI XX

God is merciful, illimitable ; He alone filleth the world.

He is everything Himself ; whom can I mention like Him ?

O God, Thou grantest gifts, and again receivest them.

Transmigration dependeth altogether on Thine order ; immovable is Thine abode.

Nanak beggeth a boon ; mercifully grant him Thy name.

Vain are decorations and wealth without devotion :—

TODI

Without knowing God man's birth were vain :

He decketh and adorneth himself in various ways, but it is as though he were dressing a corpse.

The miser running in every direction amasseth wealth with toil ;

Yet he practiseth not charity or serveth the saints, and his wealth availeth him not.

A woman putteth on her jewels, decketh her couch, and maketh great preparations :

If she obtain not the company of her spouse, the sight of her decorations will but pain her.

A man may work all day pounding husks with a pestle ;¹

Yet he only suffereth pain like a forced labourer ; his wealth shall not be spent on himself.

God implanteth His name in the heart of him to whom He is kind.

Nanak, such a man yearneth for the society of the saints and obtaineth God's love.

¹ This corresponds to the English expressions—threshing beaten straw, winnowing chaff, &c., &c.

A prayer to God :—

Ocean of mercy, dwell for ever in my heart ;

So enlighten my understanding that I may love Thee, O God.

May I obtain the dust of Thy saints' feet to apply to my forehead !

From being a great sinner may I be purified and sing Thy praises and Thine attributes !

May Thine order be sweet to me, and what Thou doest please me !

May what Thou givest satiate me, so that I may run after no one else !

O Lord God, may I ever know Thee near me, and may I remain the dust of all men's feet !

May I meet the company of saints so that I may obtain my God !

We are ever and ever Thy children ; Thou, O God, art our Master.

Saith Nanak, we are children ; Thou art our father and mother : put Thy name as milk into our mouths.

The Guru prays for God's name as the sole means of salvation :—

O Lord, I crave Thy name as a gift ;

Naught else shall depart with me ; may I also obtain the favour of singing Thy praises !

Empire, wealth, varied pleasures and enjoyments are all as the shadow of a tree.

Man hasteth in every direction, but all his efforts are vain.

All his affairs who desireth other than God appear to be unstable.

Nanak prayeth for the dust of the saints' feet that his mind may obtain rest.

God's name is all things to the Guru :—

God's name is the support of my soul ;

By its use my life, soul, and mind are comforted.

The Name is my caste, the Name is my lineage, the Name is my family ;

The Name is ever my companion ; God's name delivereth me.

The pleasure of worldly things is much spoken of, but none of them shall depart with thee.

The Name is my beloved and my friend ; God's name is Nanak's storehouse.

By devotion mind and body are purified :—

Sing God's excellent praises and thy maladies shall be healed.

Thy countenance shall become bright, thy heart pure, and thy life profitable in this and the next world.

Wash the Guru's feet, serve him, and make him thy heart as an offering.

Abandon egotism, contention, and pride : accept what cometh from God.

He on whose forehead such destiny hath been written, attacheth himself to the Guru's service.

Saith Nanak, except the one God there is none able to accomplish aught.

The Guru prays God to forgo his account :—

O True Guru, I have sought Thy protection.

May I obtain Thy name to give comfort and glory and remove my anxiety.

I behold no other place of shelter ; I have arrived weary at Thy gate.

Heed not my account ; without it may I be saved ! deliver me though devoid of virtue.

Thou ever forgivest, Thou art ever kind, Thou supportest all.

The slave Nanak followeth the saints : save him in this human birth.

The Guru's beatitude when singing of God :—

When my tongue singeth of God, who is an ocean of merits,

Peace, composure, and delight spring up in my heart, and all sorrows take flight.

O man, whatever thou askest thou shalt obtain by worshipping God's feet, the abode of pleasure.

They shall free thee from both birth and death, and carry thee across the terrible ocean of the world.

Searching and searching I have ascertained that the real thing is to depend on God as His slave.

If, O Nanak, thou desire everlasting happiness, ever remember God.

The miser especially needs God's favour :—

O miser, thy body and soul are full of sin.

In the company of the saints worship the Lord ; it is He alone who draweth a veil over thy sins.

When there are many holes in the boat,¹ they cannot be stopped by the fingers.

Address Him who made the boat, *and they shall be stopped, and* the frail boat become sound.

If any one try to lift a mountain with words, *he cannot succeed* ; where it was there it remaineth.

Nanak hath no strength or power ; O God, preserve him ; he hath sought Thy protection.

They who are slaves of mammon shall with difficulty be saved :—

Alas ! alas ! the wealth in which thou art wrapped up, O fool, is little or naught.

What thou deemest thine own is not thine.

Thou hast not thought of thy God for a moment.

What belongeth to another thou deemest thine own.

Thou hast not given a place in thy heart to the Name which is with thee.

Thou hast attached thy heart to things which thou must abandon.

Thou hast amassed worldly things but remainest hungry and thirsty.

Thou hast not obtained the viaticum of the ambrosial Name.

Thou hast fallen into the pits of lust, wrath, and worldly love.

Nanak, through the favour of the Guru some rare man is saved.

¹ Thou hast committed many sins.

Serving the one God is the Guru's sole occupation :—

I have but one God ;

I recognize none other.

I have found my Guru through great good fortune.

He hath impressed on me God's name,

Which is to me devotion, penance, fasting, and religious observances.

By meditating on God I have obtained all comfort and peace.

To praise God is my devotion, my occupation, and my caste.

I feel great joy on hearing His praises.

Saith Nanak, he who hath found God

Hath all things in his home.

The Guru has found God by diligent and pious search :—

Man desireth the love of God the Beautiful,

But God's love is not obtained by mere words.

Searching for a sight of Him I look in every lane.

My doubts have been dispelled on meeting the Guru.

I have obtained this wisdom from the holy man according to the destiny recorded on my forehead.

In this way Nanak hath seen God with his eyes.

Reject mammon and be simple at heart :—

O mother, mammon is deceitful,

She is, if God be not worshipped, as burning grass, the shadow of a cloud, or the water of a hill-stream.

Renounce thy devices and great cleverness ; clasp thy hands and follow the way of the saint.

Remember the Lord the Searcher of hearts ; this is the best fruit of human birth.

Holy men preach divine knowledge, but luckless fools understand it not.

The slave Nanak is absorbed in love and devotion ; by remembering God the filth of his sins hath been burnt.

God's saving name is obtained from the Guru :—

O mother, the feet of the Guru are dear to me ;

God giveth them by favourable destiny : millions of advantages are obtained by beholding the Guru.

By singing the praises of the Immortal and Indestructible, unmannerly lust, wrath, and pride vanish.

They who are dyed with the true love become permanent ; birth and death shall not again torment them.

I deem all joys and pleasures false except worshipping God through the compassionate Guru.

The slave Nanak hath obtained the jewel of the Name, without it everybody is robbed of his human birth.

BAIRARI

The advantage of congregational devotion :—

The saints meeting together sing God's praises,

And thus remove the pain of millions of births.

What the heart desireth is in this wise obtained.

They have mercifully granted me God's name

In which abide all happiness and greatness.

By the Guru's favour Nanak hath obtained this knowledge.

TILANG¹

The kindness of God :—

Kind, kind is the Lord ;

My Lord is kind :

To all creatures He giveth gifts.

Why waver, O mortal ? the Creator will protect thee.

He who gave thee birth will support thee.

He who created the earth will take care of thee.

He is the Master and the true Cherisher of all hearts.

His power and worth cannot be known ; He is great and unconcerned.

Servant of God, do Him service as long as there is breath in thy body.

¹ The Tilang measure is much sung by Baloches. Hymns in this measure ordinarily contain several Persian words.

Thou, O God, art all-powerful, ineffable, inapprehensible ; the soul and body are Thy property.

Nanak's prayer ever is that by Thy mercy he may obtain happiness.

The Guru praises God under whatever name known :—

O Creator, on beholding Thy might I long to meet Thee.

Thou alone art my spiritual and temporal Lord ; Thou art unsullied by the whole creation.

In a moment Thou makest and unmakest : wonderful are Thy manifestations.

Who knoweth Thine acts ? ¹ Thou art a light in the darkness.

O Allah, Thou Thyself art the Lord of the world, the merciful Khuda.²

Why should they who adore Thee day and night go to hell ?

Azrail is a friend of the slave whose support Thou art.

All the sins of Thy servant who obtaineth a sight of Thee, are pardoned.

All worldly things are for the present ; true happiness is to be found in Thy name.

On meeting the Guru, Nanak hath ascertained this ; wherefore he ever singeth the praises of the one God.

SUHI

God has installed the Guru as a beloved housewife in His palace :—

God hath given me possession of the household ; I have become the housewife.

My Spouse hath made the ten organs of *action and reflection* my slaves.

I have put together all the things of the house,
And with thirsty desire I long for my Beloved.

What merits of my beloved Spouse shall I mention ?

He is the wise, handsome, and compassionate God.

¹ Also translated—play.

² Allah and Khudā used in this verse are Muhammadan names of God.

I have put on chastity as my ornaments and applied the fear of God as a pigment to mine eyes.

I chew the ambrosial Name as my betel ;

My bracelets, my dress, mine ornaments admirably become me.

A woman obtaineth all happiness if her Beloved go to her house.

I have fascinated my Spouse by the charm of my virtues :

I have made Him subject to me and the Guru hath dispelled my doubts.

My palace is the most exalted of all.

My Beloved hath forsaken all other women and become my lover.

The bright light of the sun ¹ hath appeared.

I have spread my couch with infinite faith in Him.

My Darling who affordeth ever new delight hath come to my couch to enjoy me.

Nanak, when I met my Beloved I obtained happiness.

Man is unable to render due thanksgiving to God for all His favours :—

What praises of Thine shall I recount, O Thou who bestowest on me though devoid of virtue ?

What skill hath a purchased slave ? this soul and body are totally Thine.

I am a sacrifice to a sight of Thee, Thou merry, beloved, and fascinating Darling.

O God, Thou bestowest on me a poor beggar ; Thou art ever and ever beneficent.

What can be accomplished by myself is nothing, O my inaccessible and infinite Lord.

What service shall I perform ? what shall I say to please Thee ?

How shall I obtain a sight of Thee ?

Thy measure cannot be ascertained ; Thy limit cannot be found ; my soul thirsteth for Thy feet.

Becoming bold I pray to obtain this gift that the dust of the saints' feet be applied to my face.

¹ Divine knowledge.

The Guru extended mercy to his slave Nanak, so God reached him His hand and saved him.

Man is swift to evil and slow to good :—

Man riseth early for evil deeds ;

But he sleepeth when it is time to repeat God's name.

The fool knoweth not his opportunity ;

He becometh involved in worldly love and pleasures ;

In the midst of his covetousness he is elated, pleased.

And looketh not even at holy men.

The ignorant clown never understandeth.

He is again and again involved in entanglements.

He is pleased on hearing immoral songs,

While his mind is slow to hear God's praises.

O blind one, thou seest not with thine eyes :

Thou must leave all these false occupations and depart.

Saith Nanak, O God, mercifully grant me

The favour of the company of Thy saints.

Man obtaineth something when he becometh the dust of
the saints' feet—

He to whom God giveth understanding repeateth His name.

The Guru's instruction :—

Man seeth with his eyes, but yet is blind ; he heareth,
but yet is deaf ;

What is near him he deemeth distant ; the sinner ever
committeth sin.

O mortal, do such acts as shall secure thy deliverance,

And repeat God's name the ambrosial word.

Thou art ever filled with the love of horses and palaces,

But none of them shall depart with thee.

Thou scrubbest thy vessel of clay ;

Yet it is very foul, and shall be punished by Death's
mace.

Man is bound by lust, wrath, covetousness, and worldly
love,

And is thereby swallowed up in a great pit.

Hear Nanak's prayer—

O my God, save me, a sinking stone !

The Guru's self-sacrifice and abject servility to God's saint :—

God's saint is my life and wealth ; I am his water-carrier ;
He is dearer to me than all brethren, friends, and sons,
yea, than even life itself.

Let me make a fan of my hair, and wave it as a chauri over the saint ;

Let me bow my head beneath his feet, and apply their dust to my face ;

Like a poor man let me offer him my supplication with sweet words ;

Abandoning pride let me fall at his feet, and obtain the treasure of virtues.

Let me obtain a sight of him again and again.

Let me treasure up his ambrosial word in my heart, and make him continual obeisance.

I desire the society of holy men ; I hope for it, I pray for it.

O Lord, have mercy upon Nanak that he may touch Thy slaves' feet.

God's praises :—

I supplicate the true Guru to grant me the Name as my support.

When the True King is pleased, the world is cured of its fever.

Thou, O Lord, art the prop of the saints ; Thou art the shelter of the saints ; Thou art the true Creator.

True are Thy chattels, true Thine extension.¹

Thy form is unapproachable ; unequalled is a sight of Thee.

I am a sacrifice to Thy servants to whom Thy name is dear.

All hopes are fulfilled when the Unapproachable and the Unequalled is obtained.

Guru Nanak hath met the primal God, and is a sacrifice unto His feet.

¹ The world which has been projected from the Creator,

Salvation is only found in the Guru's instruction which is open to all :—

Salvation is not obtained by reading all the Veds, the books of the Musalmans, the Simritis, and the Shastars.

He who under the Guru's instruction repeateth the one Word shall obtain unsullied glory.

The four castes of Khatris, Brahmans, Sudars, and Vaisyas are partners in God's word.

Nanak, by repeating under the Guru's instruction the name of God who dwelleth in every heart, man shall be saved in this age.

ASHTAPADI

The magnification of God's name :—

The Simritis, the Veds, and the Purans proclaim

That without the Name all ritual is false and valueless.

The Name, which is unequalled wealth, abideth in the hearts of the saints.

Transmigration, worldly love, and sorrow are removed in the company of the saints.

They who indulge in worldly love, strife, and pride shall assuredly weep.

They who are without the Name shall find no happiness.

By boasting of his property, bonds are forged for man.

They who devote themselves to works of mammon shall be born in hell and heaven.

By reflecting and reflecting and reflecting I have come to this conclusion,

That without the Name there is no happiness and man assuredly faileth.

Many come and go, die and are born again.

Without knowing God all is vain and men wander in wombs.

They to whom God is merciful, obtain the society of the saints,

And repeat God's name which is ambrosia.

Millions, yea, countless and endless persons search *for God* ;

But God is near him whom He causeth to know Him.
 Forget me not, O Bountiful One ; grant me Thy name.
 It is Nanak's pleasure to repeat Thy praises day and night.

CHHANT

God ever speaks mildly :—

God who is my Friend and my Lord, speaketh mildly ;
 I am weary of trying Him, but He never speaketh harshly.
 The perfect God who thinketh not of our demerits,
 knoweth not how to speak harshly.

To purify sinners is God's function ; He destroyeth not
 a particle of man's work.¹

He dwelleth in every heart ; He pervadeth everything ;
 He is the nearest of the near.

The slave Nanak is ever under the protection of God, his
 immortal Friend.

The advantage of singing God's praises :—

BILAWAL

Exalted, peerless, endless Lord, who knoweth Thy merits ?
 By singing them man is saved ; by hearing them man is
 saved, and multitudes of sins are effaced.

O Lord, Thou savest beasts, sprites, and idiots ; even
 stones Thou causest to cross the terrible water.

The slave Nanak hath entered Thine asylum, and is ever
 and ever a sacrifice unto Thee.

The first verse of the following is often inscribed
 on new houses :—

The True Guru hath made my house and family permanent.

He who slandereth them is already destroyed by the
 Creator.

The slave Nanak taketh the protection of Him whose
 word is eternal and incomparable.

Advantages of meeting the Guru and his saints :—

The cripple can cross over a mountain, the blockhead
 become an accomplished preacher,

¹ That is, man loses not a particle of the advantage of devotion.

And the blind see the three worlds on meeting the pure Guru.

O my friends, hear the advantage of the company of the saints—

With them impurity is washed away, millions of sins set aside, and the heart purified.

Such is service to God that by it an ant can overcome an elephant.

God hath given the fearless gift to him whom He hath made His own.

For him a lion becometh a cat, and a mountain a blade of grass :

They who toiled for half a dām have become very rich.

What praise of Thine can I utter, O Thou of endless excellences ?

Mercifully grant Nanak Thy name, O God, otherwise he cannot behold Thee.¹

The Guru's self-abasement before God's saints :—

Let me perform service for Thy slave, O Lord : and wipe his feet with my hair.

Let me give him my head as an offering, and listen to the praises of the Abode of pleasure.

My soul reviveth on meeting Thee ; wherefore meet me, O Merciful One.

Night and day my mind is happy thinking on the Merciful One.

O God, attach me to the skirts of Thy saints who save the world.

O God, grant me the gift of the dust of the saints' feet.

I have no tricks of speech or cleverness, nor can I labour *in Thy service*.

Preserve me from doubt, fear, and worldly love, and cut away Death's noose.

I implore Thee, O Lord of mercy, O Father, to cherish me !

O Abode of happiness, let Nanak sing Thy praises in the company of the saints.

¹ *Rita*, which means empty, also means way, and the phrase may be translated—Show me the way to behold Thee.

Abase thyself before the saint of God :—

Draw water, fan, and grind for God's slave, and then shalt thou be happy.

Burn for him in the fire empire, possessions, and dominion.
Touch the feet even of the saints' servant.

Forsake the possessors of wealth and the lords of umbrellas.

The saints' dry bread is equal to all treasure.

The thirty-six dishes in the house of the infidel are as poison.

A man is not naked when he clotheth himself in the rags of the saints ;

He loseth his honour when he putteth on the silken robe of the infidel.

When one contracteth friendship with an infidel, it is dissolved half way.

Whoever serveth God's saint shall be saved in this life and the next.

Everything was produced by Thee, O Lord ; Thou didst contrive this contrivance *of the world*.

Nanak, on beholding the saints, singeth God's praises.

The Guru's search for God :—

Searching and searching I search round the forests

For that God who is undeceivable, invulnerable, and inscrutable.

When shall I behold my God the delight of my soul ?

Better than waking is the dream in which I abide with God.

As I listen to the Shastars on the four castes and the four stages of life, I *am not satisfied* but thirst to behold God.

He hath no colour nor outline, nor is He made of five elements ; He is imperishable.

The saints or some rare man of great sanctity may describe His appearance.

They whom He mercifully meeteth are to be congratulated.

His doubts vanish *who seeth God* within him and without him.

Nanak, he whose acts are perfect meeteth God.

There is salvation for the repentant sinner :—

Body, wealth, and youth pass away.¹

Thou hast not repeated God's name, and day hath dawned on thee while committing sin at night.

Through continually eating various forms of food thy teeth are worn and drop out.

Thou wert robbed while talking of thy possessions, and thou didst feel no compunction on committing sin.

Great enormities are a terrible sea of trouble in which man perisheth ;

But the Lord God, O Nanak, taketh the arm of him who seeketh His protection and extricateth him.

The Guru's love for God :—

I am in love with the Beloved.

The Lord hath drawn me with such a strong thread that if I try to break it, it will not break ; and if I try to let it go, it will not go.

O Lord, mercifully abide day and night in my heart.

I am a sacrifice to God, an account of whom I have heard, but cannot express.

The slave Nanak, Thy slave of slaves, prayeth—O God, show me Thy mercy !

Submission to God's saint is equal to all pilgrimages :—

The feet of the Supreme Being's slave whose praise is pure, are equal to millions of pilgrimages to the Ganges.

Nanak, he who batheth in the feet of the holy man shall have the sins of many births washed away.

BILAWAL ASHTAPADI

The Guru describes his love for God :—

O God, there is none but Thee.

The love of my heart *for Thee is like that of the chakor for the moon,*

Or the love of the fish for the water.

¹ Also translated—The play of body, wealth, and youth is over.

As the bumble-bee forsaketh not the lotus,
 As the chawki desireth the sun,
 So Nanak thirsteth for God's feet.
 As the husband is the life of his young bride,
 As the covetous man *is pleased with* a gift of wealth,
 As the affinity of milk for water,
 As the very hungry man desireth food,
 As a mother loveth her son,
 So, O Nanak, ever remember God.
 As the moth falleth into the lamp,
 As the thief fearlessly stealeth,
 As the elephant is entrapped through his lust,
 As the sinner is caught in his misdeeds,
 As the gambler's vice forsaketh him not,
 So Nanak applieth his soul to God.
 As the deer loveth the hunter's bell,
 As the chatrik longeth for the rain-drops,
 So I live by association with the saints.
 I love to worship God,
 And my tongue repeateth His name.
 O God, grant Nanak a sight of Thee.
 He who singeth, heareth, or writeth God's praises
 Shall receive all the reward thereof from God.
 He shall himself cross over the ocean of the world,
 And save all his family.
 God's feet shall be a boat for him
 Who in the association of the saints singeth God's praises.
 O Lord God, protect mine honour.
 O God, Nanak hath taken the protection of Thy door.¹

GAUND

Man, even when captivated by the world, shall be saved by seeking God's protection :—

O man, thou art caught like a fish or a monkey ; thou art captivated with the dye of the safflower.

The movements of thy feet and thy breathings are counted ; thou shalt only be saved if thou sing God's praises.

O man, understand this and cease thy perversity.

¹ *Duār* in the original.

Canst thou not find a place to dwell in at home? why goest thou to others' houses? ¹

Impelled like an elephant by the pleasure of lust, thou remainest attached to thy family.

As birds meet together and again separate, *so thou too shalt be separated from thy people, but thou shalt obtain* a firm abiding-place if in association with the saints thou meditate on God.

As the fish perisheth through love of its palate, so foolish man is ruined by his covetousness.

Thou art in the power of thy five enemies, but thou shalt escape from them by seeking God's protection.

O Destroyer of grief, be merciful to the poor; man and the lower animals all are Thine.

May I obtain the favour to continually behold and meet Thee! Nanak is the slave of Thy slaves.

The supreme efficacy of God's protection :—

Him whom the Protector protecteth

The Formless One will assist.

Fire shall not touch him in his mother's womb;

Lust, wrath, covetousness, and worldly love shall not affect him.

When man repeateth the name of the Formless One in the company of the saints,

Dust shall be thrown in the face of whoever slandereth him.

The spell of God's name ² is armour for His slave:

Enemies and ill-wishers can make no impression on him.

He who indulgeth in pride shall pass away,

While God protecteth His poor slave.

God will embrace and defend him

Who falleth under His protection.

He who is very proud

Shall in a moment be blended with the dust.

I am ever and ever a sacrifice to Him

¹ Do good thyself, and then go and preach to others.

² *Rām kawach*. Literally—God's coat of mail; but the term is also applied to a particular spell.

Who is, was, and shall be the true One.
 God hath mercy and protecteth His slaves :
 He is the support of Nanak's soul.

God described by negatives :—

Wonderful and greatly unequalled is a description
 Of the Soul of the world, the Supreme Being :
 He is not old, nor is He young ;
 He hath no sorrow, nor is He caught in Death's halter ;
 He neither perisheth, nor departeth ;
 In the beginning and in every age He pervadeth the world ;
 He feeleth nor heat nor cold ;
 He hath no friend, no enemy ;
 He feeleth nor joy nor mourning.
 Everything belongeth to Him and He is potent to act.
 He hath no father, and no mother ;
 He is without limit, and from the beginning ;
 He is not the subject either of virtue or of vice.
 In every heart He is ever awake ;
 He created one energy Maya with the three qualities.
 Great Maya is His shadow.

He is undeceivable, invulnerable, inscrutable, and compassionate.

Compassionate to the poor He is ever merciful ;
 His condition and measure cannot be known :
 Nanak, I am a sacrifice unto Him.

RAMKALI

A prayer to God and miscellaneous instruction :—

Have mercy upon me, O Bountiful to the poor, and think not at all of my merits or demerits.

Why should we wash clay ? O Lord, to be unclean is the condition of man.¹

O my soul, serve the True Guru, and thou shalt be happy.

Thou shalt obtain whatever thou mayest desire, and not again feel sorrow.

God fashioned us frail vessels, put His light within us, and cherisheth us.

¹ That is, man is ever sinful.

We act as the Creator predestined for us from the beginning.
 Man claimeth his soul and body to be entirely his own ;
 hence his transmigration.

He thinketh not on Him who gave them ; he is blindly
 wrapped up in worldly love.

He who knoweth the God who made him shall reach His
 unequalled palace.

May Nanak Thy slave serve Thee and sing Thy praises,
 O God !

By due meditation on God man is preserved from
 the deadly sins :—

My God hath assisted me, and I have disposed of all
 mine enemies.

I have bound the enemies who plundered this world.

My God is the True Guru.

To utter His name and put confidence in Him is equal
 to enjoyment of the delights of many empires.

The Protector watcheth over him who thinketh of none
 but Him.

He whose support is Thy name alone, O Lord, despiseth
 the world.

He who hath met the Giver of comfort, becometh perfect ;
 he is not deficient in anything.

On meeting God, the best thing, man obtaineth the supreme
 position, and forsaketh it not to go elsewhere.

I cannot describe a Being like Thee who art true, invisible,
 and infinite.

Nanak, our Lord is unequalled, unfathomable, and un-
 wavering.

Praises of God :—

Thou art wise, Thou art immovable, Thou art my caste,
 Thou art my lineage.

Thou art unwavering, Thou waverest never ; then how
 can I feel anxiety ?

Thou alone art the one God ;

Thou alone art the one King.

Through Thy mercy I have obtained happiness.

Thou art a lake ; we are Thy swans ; in Thee are gems and rubies.

Thou art the Giver ; Thou hesitatest not at all ; we eat *from Thy hands* and are ever happy.

We are children, Thou art our Father, Thou puttest milk into our mouths.

We all play and Thou ever fondlest us : Thou art ever brimful of excellences.

Thou art perfect and fillest every place : O Perfect One, we too are satiated with Thy company.

After many efforts I have become blended with Thee ; Nanak, there is nothing more to be said.

A votary of Krishan invited Guru Arjan to see the circular dance in honour of his god. The Guru replied that the whole world was dancing and playing, and there was no necessity to go to such an entertainment. A man ought to dance as follows :—

Make thy hands the cymbals, thine eyes the kettledrums, thy forehead the rebeck,

Thine ears the sweet pipe, and thy tongue the prelude.

Bring dancing with the heart as the motions of thy hands and thy tinkling anklets,

And dance to God.

Let the Compassionate One be the spectator and behold thy dressing and decorations.

Let thine arena be the whole earth, the firmament above its canopy,

And the breath the sole manager.

From the water and the other elements God created a puppet to which acts are attached.

In the four corners of the earth God lit up and placed both the moon and sun as lamps.¹

There are ten dancing girls² and five accompanists³ together in one chamber.⁴

¹ An attendant holding a lamp in each hand goes round and lights the theatre.

² The organs of action and perception.

³ The five senses. ⁴ The body.

They separately gesticulate and all speak different tongues.

In every house there is dancing day and night, and in every heart the trumpets¹ sound.

God causeth one man to dance in secular occupations, another He diverteth therefrom, and a third He debaseth by transmigration.

Saith Nanak, he who meeteth the perfect Guru shall not dance again.

Instruction to a Jogi :—

O Jogi, the four *Veds* call to thee, but thou obeyest them not ;

The six *Shastars* also tell of one thing.

The eighteen *Purans* combined speak of the one God ;

Yet, even so, thou hast not found their secret.

The kinguri of God playeth an unequalled strain,

O intoxicated Jogi.

In the first age the village of truth was inhabited ;²

In the Treta age there was some falling off ;³

In the Dwarpar half the truth remained ;

In the Kal one-fourth remained, and then God was shown *by the Guru*.

On one string⁴ the gems of *souls* were strung ;

They were all kept separate by knots :⁵

The rosary thus formed revolved in many ways.⁶

When God draweth the string, they all come together.⁷

From the four elements the body⁸ was constructed.

In it there were difficult passages and many windows.⁹

When the Jogi cometh searching and searching to God's door,

¹ Thoughts, fancies, &c., &c.

² That is, truth dwelt wherever there were human habitations.

³ *Dulera*—two or three. Men were at sixes and sevens.

⁴ God's power. ⁵ That is, by different bodies.

⁶ Men were subjected to different forms of transmigration.

⁷ Are absorbed in God from whom they sprang.

⁸ *Mat*. Literally—a Jogi's dwelling.

⁹ This refers to the practice of the Jogis fixing their breath in different parts of the body and practising introspection.

Then, O Nanak, he shall find God's private apartment.
 Thus shall his kinguri play an unequalled strain :
 On hearing it the Jogi's mind will be pleased.

The Guru recommends God's love instead of the practice of Jog :—

There¹ are the full sounds of the five musical instruments.
 Without being struck they play wondrously and marvellously.

The saints, God's people, sport there.

The Supreme Being pervadeth all things, but is not combined with them.

In His palace are happiness, composure, and joy.

The company of the saints sit and sing God's praises ;
 theirs is not the malady of transmigration.

There only God's name is remembered.

Few are they who there find rest.

Love is their food and singing their support.

There are countless everlasting seats.

There no one falleth, or wavereth, or runneth astray.

It is only by the favour of the Guru a few find that paradise.

There is neither doubt, nor fear, nor worldly love, nor mammon.

There in deep repose is the merciful God

Who hath not end or limit.

He is at once concealed and manifest.

Nanak, the wonderful condition of him cannot be described

In whose heart is God's love.

The following was addressed to a tyrannical official :—

Thou amassest wealth by causing misery ;

But it shall not avail thee ; it shall only benefit others.

Thou practisest pride and actest like a blind man ;

Thou shalt be bound by Death's halter in the next world.

Dismiss thy jealousy of others, O fool.

Thou hast but one night to stay here :

¹ In the company of the saints.

Though intoxicated with wealth thou must depart ;
 Yet thou continuest to love vanities.
 In the period of childhood one is heedless ;
 In the heyday of youth man is attached to unsavoury pleasures ;
 In the third stage of life he amasseth wealth ;
 When old age cometh on he leaveth everything and departeth with regret.
 After long time man obtaineth a human body so difficult to obtain ;
 But it is as dust without the Name.
 He who knoweth not Him who created him,
 Is worse than a beast, a sprite, or an idiot.
 Hear me, O Creator, Gobind, Gopal,
 Compassionate to the poor, ever merciful,
 If Thou free men, they shall be freed from their bonds.
 Nanak, the world is heedless ; O God, pardon and unite us with Thee.

Where the saints dwell and pray, there is heaven :—
 Where the saints put their feet, there are the sixty-eight places of pilgrimage ;
 Where the Name is uttered, there is heaven.

Advice to a Brahman :—
 Sing the praises of God's name, O Pandit.
 Religious ceremonies are of no avail ; pride is of no avail ;
 go home contented in thy mind.

The Hindu gods, goddesses, and sacred books know not God's greatness :—

The Veds know not His greatness ;
 Brahma knoweth not His secrets ;
 The incarnations know not His limit :
 The Supreme Being is without limit.
 Only God knoweth His own state ;
 Men merely speak of Him from hearsay.
 Shiv knoweth not His secret ;
 The demigods have grown weary searching for Him ;

The goddesses know not His secret ;
The unseen Supreme Being is over all.
God playeth according to His pleasure :
It is He who separateth, it is He who uniteth.
Some wander, others He applieth to His worship.
He causeth man to know His works.
Hear the true instruction of the saints—
It is only they who have seen with their eyes who can tell
God's greatness.
He is not the object either of virtue or of vice.
Nanak's God is all in all.

The Guru warns man to seek God's protection
betimes :—

O man, neither thy body nor thy soul is thine own :
It is by thy worldly love thou fallest into such error.
Thou friskest about like a lamb or a kid :
When thou expectest not, Death will cast his noose
and hurl his quoit at thee.

O my soul, seek the protection of God's lotus feet.
Repeat the name of God the Helper who is with thee, and
under the Guru's instruction thou shalt obtain the true
wealth.

The imperfect things of this world will never be perfect.
Man is ever miserable on account of lust, wrath, and
pride.

He committeth sin to gratify his heart.
O thoughtless man, nothing will go an inch with thee.
Thou practisest deceit, and knowest many tricks ;
Thou laboriously siftest dirt for kauris ;
Thou never thinkest on Him who gave thee everything ;
Thou art greedy for perishable things, and thy pain will
not leave thee.

When the supreme God was compassionate,
My heart became the dust of the saints' feet.
God with His lotus hand hath attached me to His
skirt.

Nanak hath become absorbed in the Truest of the
True.

ASHTAPADI

God's praises and the Guru's instructions to men:—

O man, remember the Preserver,
Who fashioned thee out of this water,
And made thy earthly body—
The Luminous One who gave thee speech, understanding,
and reason,

And who protected thee in thy mother's womb.

O man, forsake all else and meditate on Him

Who gave thee father and mother,

Who gave thee brother and sons,

Who gave thee a wife and friends.

Remember that God

Who gave thee priceless air,

Who gave thee priceless water,

And who gave thee fire to burn—

O man, remain under that God's protection.

Place thy heart at the feet of that God

Who gave thee thirty-six species of food,

Who made within thee a place to contain them,

And who gave thee land and chattels to use.

O man, adore the feet of that God

Who made thee eyes to see, ears to hear,

Hands to work, feet to walk,

A nose, a tongue, and a head to crown¹ all ;

Who made thee pure from being impure,

And who gave thee the highest among all births.

Wilt thou now be accepted by Him, or wilt thou not ?

O man, thine affairs shall be arranged by meditating on
Him.

In this world and the next there is but the one God ;

Wherever thou lookest, there is He.

The heart is slow to serve Him ;

But by forgetting Him man cannot abide for a moment.

We are sinners and without merits ;

We do no service or good deeds.

¹ Literally—the large bead in a rosary.

The boat of the Guru is only found by good fortune.

Nanak, a stone floateth over by associating with the saint.

The object of the following composition is to instruct man to remember God at all seasons :—

GURU ARJAN'S SEASONS

RAMKALI

SLOK I

O man, salute God the Supreme Being, and desire the dust of His saints' feet.

Nanak, dispel pride, repeat the name of God who is omnipresent.

He is the remover of sin, the dispeller of fear, an ocean of happiness.

Nanak, ever meditate on Him, the Compassionate to the poor, the Destroyer of sorrow.

CHHANT

O fortunate beings, sing God's praises, and God will be merciful unto you.

Delightful the season, the month, the hour, and the time when you repeat God's name.

Blessed are they who imbued with love for God with single mind meditate on His attributes.

Profitable are the lives of those who have found Him.

Good acts, alms, and religious ceremonies are not equal to God's name which removeth all sin.

Nanak representeth, I live by remembering Him who is free from transmigration.

SLOK II

Strive to attain the Inaccessible and Inapprehensible, and bow to His lotus feet.

Saith Nanak, mention of Thee by those whose support is the Name, will be pleasing to Thee.

O my friends, seek the protection of the saints and remember the eternal God.

Nanak, by repeating God's name you shall become green from being withered.

CHHANT

Excellent is the season of spring ; Chet and Baisakh are pleasant months.

Having obtained God as my Spouse, my soul, body, and life bloom afresh.

O my companions, when the lotus feet of the immovable Spouse enter my house, I rejoice and am happy and glad.

He is beautiful, clever, and wise, a Recognizer of merit and inestimable.

I have obtained Him by great good fortune, dispelled my sorrow, and fulfilled my desires.

Nanak representeth, by seeking Thy protection my fear of Death is dispelled.

SLOK III

Nanak had been bound in the soft¹ fetters of the record of his previous acts.

Without the company of saints he killed himself wandering and doing various religious acts, but now he is released.

God blendeth with Himself those who please Him ; it is He who also separateth man from Him.

Nanak, I have fallen under the protection of God whose glory is great.

CHHANT

Jeth and Har form the hot season when the heat is intensely severe.

God looketh not on the woman who is separated from His love.

She is ruined by great pride ; she beholdeth Him not, and dieth in agony.

Attached to mammon she is displeased with God, and gaspeth like a fish out of water.

Death shall punish her for her sins, and she shall dread the transmigration which awaiteth her.

Nanak prayeth—preserve me in Thine asylum, O Thou who fulfillest desires.

¹ Man immersed in worldly pleasures does not feel his fetters.

SLOK IV

My love is attached to my Beloved ; I cannot abide for an instant *without Him*.

Nanak, He of His kind disposition filleth my soul and body.

He who was my friend at many births hath taken me by the hand.

God with hearty love hath made Nanak the slave of His feet.

CHHANT

The rainy season in Sawan and Bhadon bestoweth comfort and joy.

The lowering clouds rain, and sea and land are filled with honey.¹

God pervadeth every place, and His name, which is the nine treasures, filleth my heart.

By remembering the Lord, the Searcher of hearts, whole families are saved.

They who are awake in the love of the Beloved shall never be shamed ; the Merciful One will ever pardon them.

Nanak representeth, I have obtained God as my Spouse who ever pleaseth my soul.

SLOK V

Thirsty with desire I wander thinking when I shall behold God.

O Nanak, is there any friendly holy man who will bring me to meet Him ?

Without meeting Him I have no rest ; I cannot abide for a moment.

Nanak, by entering the sanctuary of God's saints my desires shall be fulfilled.

CHHANT

In Assu and Kartik, the cool season, I thirst for God and make preparation to meet Him.

Searching for a sight of Him I wander thinking when I shall meet the Lord of excellences.

¹ That is, water.

I have no happiness without my Beloved Spouse ; my necklaces and bracelets are all hateful to me.

However beautiful, clever, accomplished, and wise I may be, my body is as if it had not breath in it.

My soul thirsteth to meet God, I look here and there and in every direction for Him.

Nanak prayeth, O God Lord of excellences, mercifully unite me with Thee.

SLOK VI

Nanak, since I have met the all-pervading God, my doubt as to whether I am separated from God or not hath been removed.

My heart-burning hath been slaked, comfort hath ensued, and I have peace of soul and body.

God sent holy men with *this message*—‘ I am not far from thee.’

Nanak, by repeating the Name of the all-pervading God, my doubts and fears have been dispelled.

CHHANT

In Maghar and Poh, the snowy season, God appeareth to me and I am refreshed.

I have obtained a sight of God, my heart-burning hath been slaked, and deceitful mammon put to flight.

All my desires have been fulfilled ; I have met God face to face, and as a worshipper have worshipped His feet.

Singing the praises of the Unseen and Inscrutable is my necklace, my hair-strings, my decorations, and all my delight.

Death cannot look at those who desire the love and service of God.

Nanak representeth, God hath blended me with Himself, and my love shall not now be sundered from Him.

SLOK VII

When a happy wife hath obtained the wealth of God's name, her mind never wavereth.

Nanak, by association with the saints God the Friend appeareth in the heart.

Woman enjoyeth millions of songs, joys, and pleasures with the dear Beloved.

By repeating God's name, O Nanak, man obtaineth the fruit his heart desireth.

CHHANT

Magh and Phagun, the autumnal season, are pleasing to the heart and full of excellence.

O my friends and companions, sing a song of rejoicing, God my Husband hath come home.

My Jewel hath come home, my heart meditateth on Him, and my couch is beautiful and bright.

The woods and glades become green ;¹ on beholding the scene I am entranced.

By repeating the pure spell in my heart I have met the Lord, and my desires have been fulfilled.

Nanak representeth, I have met my Spouse, God the Bearer of prosperity ; and shall now be ever engaged in dalliance.

SLOK VIII

The saints are succourers of the soul and pilots across the terrible ocean :

Nanak, know them for the most exalted of all, for they love God's name.

They who know God have crossed over ; they are brave, they are heroes.

Nanak is a sacrifice to those who by repeating God's name have reached the shore.

CHHANT

The saints' feet preside over all ; *by means of them* all troubles are erased ;

They dispel the pain of transmigration and cause devotion to God to enter the heart ;

They are imbued with God's love and intoxicated with divine knowledge : I forget them not for a moment.

He who renounceth pride and falleth under the protection

¹ Autumn has become spring for the Guru.

of their feet, shall obtain all favours from the Lord of the world.

I salute God, Gobind, the Ocean of excellence, Srirang¹ the Primal Lord.

Nanak supplicateth—do Thou, O God, who art the same in every age have mercy on me.

RAMKALI KI WAR II

A Sikh called Mahila asked the Guru if saints could free men from the fear of transmigration and unite them with God. The following was the Guru's reply :—

As I have heard of the true Guru, so have I found him.

He is the mediator at God's court and uniteth with God those who have been separated from Him.

He maketh fast the spell of God's name *in the disciples' heart*, and healeth the malady of pride.

Nanak, God caused those so destined from the beginning to meet the true Guru.

By propitiating God everything is obtained :—

If the one God be my friend, all will be my friends ; if the one God be my enemy every one will quarrel with me.

The true Guru hath shown me that without the Name all is vanity.

The infidel and the evil who are attached to the pleasures of the world shall suffer transmigration.

Nanak, by the favour of the true Guru I have recognized the Lord God.

The perverse :—

Friendship with the perverse is an alliance with mammon :

While we look on, it fleeth away, and findeth nothing to arrest it.

While the perverse have raiment and food they cling to us ;

The day they get nothing they utter abuse.

The perverse and those in the darkness of ignorance know not the state of the soul.

¹ This name in the Granth Sāhib obviously means God.

A false joining will not last ; it is like a broken stone cemented with mud.

The blind know not themselves ; they suffer in the midst of false occupations.

Involved in false worldly love they pass their days in pride.

God bestoweth His full favour on those to whom He extendeth His mercy from the first.

Nanak, they who seek the shelter of the true Guru are saved.

The Guru prays for a holy life :—

Be merciful, O my God, that I may pass my life with the saints !

They who forget Thee are born and die ; their sorrows are never at an end.

O man, where the way is difficult, nay, everywhere remember the True Guru in thy heart.

By repeating God's name no one shall obstruct thy path.

It is only the saints who can influence God :—

Thou, O Lord, comest not into man's power even by abundant supplication ;

Thou comest not into man's power even by reading the Veds ;

Thou comest not into man's power by bathing at places of pilgrimage ;

Thou comest not into man's power by running over the earth :

Thou comest not into man's power by any artifice ;

Thou comest not into man's power by giving copious alms.

Every one is in Thy power, O Inaccessible and Inapprehensible.

Thou art in the power of the saints ; Thou art their strength.

When the feet, head, mouth and soul are beautiful :—

The feet are beautiful which move towards Thee, O Lord ; the head is beautiful which boweth to Thy feet ;

The mouth is beautiful when it singeth Thy praises ; and the soul when it entereth Thy protection.

God's praises :—

Thou, O God, art great ; greatly unrivalled is Thy dignity ;

Various are Thy manifestations ; Thine acts cannot be known.

Thy life is within animals ; Thou knowest everything ; Everything is in Thy power ; Thy palace is beautiful ; It is filled with joy and gratulation.

Without pride thou bearest honour, greatness, and splendour.

Thou art filled with all potencies ; Thou appearest everywhere.

Nanak, Thy slave of slaves maketh supplication before Thee.

The Guru's devotion to God :—

I am a sacrifice unto Thee, O great God.

Of me who am without merits Thou art the perfect benefactor ; Thou art the compassionate Lord of the poor.

Standing or sitting, sleeping or waking, O man, deem God thy soul, thy life, thy wealth, and thy property.

The thirst for a sight of Thee, O God, is great in my heart ; Nanak *prayeth*—make me happy by a sight of Thee.

MARU

Instances of the success of devotion :—

The boy Dhru at the age of five years was helpless, but by remembering God he became fixed and immortal.

Ajamal through love for his son called upon Narayan, whereupon the good angels smote the myrmidons of Death.

What numberless persons my Lord saved !

I am poor, of little intellect, without virtue ; I fall at Thy door for protection.

The pariah¹ Balmik was saved, so was the wretched huntsman² ;

¹ *Supchār*. Literally—one who cooks and eats dogs.

² Who accidentally shot Krishan.

The elephant which remembered God even for a moment was saved.¹

God preserved His servant Prahlad, and *Narsinh* tore Harnakhas with his nails.

Bidur, son of a handmaiden, became pure and his whole family illustrious.

What sins of mine can I confess ? I have been absorbed in the false love of the world.

Nanak hath come to God's sanctuary and shelter ; O Lord, stretch out Thine arm, and take me to Thee.

By devotion man obtains salvation during life :—

When my fate was favourable and God was merciful, I sang His praises.

My toil hath ended, I have obtained rest, and all my wandering is at an end.

Now I have obtained the dignity of *real* life.

I have remembered God in my heart under the protection of the saints.

I have banished lust, wrath, avarice, and worldly love ; these enemies all have I banished.

Ever the Almighty is present to view ; nowhere is He distant.

I have obtained happiness and rest ; all my desires have been fulfilled by the assistance of the saints.

God in a moment hath purified the sinner ; God's praise cannot be expressed.

I have become fearless, all fear hath departed ; I have taken the shelter of God's feet.

Nanak singeth God's praises and fixeth his attention on Him night and day.

True religion is not found among Hindu sectaries :—

The Pandit shouteth aloud the Veds, but his heart is slow to good works.

¹ It is stated in the *Bhagat Māl* that a shark caught an elephant's leg and was dragging him into deep water. The elephant thought of God, at the same time lifted a lotus flower with his trunk as an offering, and was saved.

The silent devotee sitteth apart, but the knots of desire are in his heart.

The anchoret abandoneth his home, but he is not saved by flight.

To whom shall I tell the state of my heart ?

Where shall I find him who is saved himself and who will bring me to meet God ?

The penitent chasteneth his body, but his thoughts wander in every direction.

The Brahmachari practiseth continence, but there is pride in his heart.

The Sanyasi wandereth in pilgrimages and while there quarrelleth with strangers.¹

The Ramdasis ² in their efforts to get bread put on tinkling anklets, *and dance before idols*.

Men fast, perform their daily religious duties, and the six acts for the purpose of ostentation.

With their mouths they chant sacred songs and hymns, but they sing not heartily God's praises.

God's saints are pure and free from joy, sorrow, covetousness, and worldly love.

If God be merciful, my soul shall obtain the dust of the saints' feet.

Saith Nanak, when I meet the true Guru my anxiety shall depart.

My Lord God is the Searcher of hearts.

The Beloved knoweth all the secrets of my heart, so I have forgotten all my idle prayers.

MARU ANJULI

A homily addressed to a Muhammadan :—

At night all animals congregate under a tree.³

Some speak hotly and others gently to one another.

When the sun riseth they depart, as when their lives have come to an end.

They who commit sin shall assuredly be ruined.

¹ By holding religious discussions with them, or telling them they are not so good as he.

² Dancers at Hindu temples.

³ The world.

Azrail will seize and torture them.

When the Book-keeper¹ calleth for their accounts, the Creator will consign them to hell.

No brother or sister will accompany them.

They shall depart, leaving their property, their youth, and their wealth.

They know not the benevolent Creator, so they shall be pressed like bundles of sesame.

Thou mayest rob others of their property ;

But God who is with thee, O man, seeth and heareth thee.

Through worldly greed thou fallest into a pit, and knowest not the future.

Forthis reason thou shalt be born and die, and be born again, And suffer much punishment in a distant country.²

Mortal, blind that he is, knoweth not who made him; wherefore he shall suffer misery.

Man straying from his Maker is ruined.

The play of the world is evil ; man is sometimes sad and sometimes glad.

He practiseth not truth or patience ; he goeth not to the saints, but wandereth as it pleaseth him.

God Himself performeth the whole play ;

One man He extricatheth and another He sinketh in the wave.

As God causeth man to dance so he danceth.

Every one passeth his life according to his past acts recorded on his forehead.

If the Master be merciful, man shall meditate on Him.

If man associate with the saints, he shall not fall into hell.

O Lord, grant the gift of Thine ambrosial name to Nanak, and he shall ever sing the song of Thy praises.

MARU KI WAR II

The Guru's devotion to God and his longing to behold Him :—

If Thou but say the Word, O my Friend, I will cut off my head and give it Thee.

¹ The god of death.

² Thy way hereafter shall be tedious and arduous.

Mine eyes long to behold Thee.

My Love is with Thee ; I see that all other love is false.
I shudder at clothes and food until I behold the Beloved.
O my Spouse, I arise at dawn to behold Thee.

Collyrium, garlands, betel, and dainties are all as ashes
without a sight of Thee, O God.

Love and longing for God :—

If Thou, O God, be my friend, separate not Thyself from
me for a moment.

Thou hast fascinated my soul ; when, O my life, shall
I behold Thee ?

The house into which the Bridegroom comes is
happy and imparts happiness to others :—

If Thou enter my courtyard, the whole land shall become
beautiful.

When I am without my Spouse, the One God, nobody
careth for me.

Everything shall be beautiful if the Bridegroom come
and make my courtyard His own ;¹

Then the wayfarer who cometh to my house shall never
depart empty.²

Against adultery :—

What shall I say to thee, O blockhead ? look not on
another's vines³ ; art thou their master ?

Nanak, the whole world is blooming like a garden of
flowers.⁴

In this world take care how thou travellest :—

Walk along the footpath ; there is thick slush on the
ground.

Take care lest thy feet slip and thou be splashed.

¹ Literally—take possession of my courtyard and sit in it.

² The holy men who visit me shall always take away God's name.

³ Others' wives.

⁴ The garden of beauty is large, and there are many women to
select from without poaching on neighbours' property. The Guru
also possibly meant that men and women ought to select their own
mates.

Men rely on unrealities and are disappointed :—

Thinking what is false and transitory to be real, thou runnest before others *to seize it* ;

But Nanak, it shall melt away like butter in the fire and fade like the water-lily.

The Guru stimulates his soul to piety :—

O foolish soul, thou art lazy in God's service ;

A long time shall elapse before this opportunity shall return.

Man acts heedlessly, but the Guru can guide him :—

Thy thatch is of thick grass, yet, O careless man, thou lightest fire in it.

They who are so fated, shall obtain shelter in the teacher.¹

Man's worldly efforts will not secure salvation. The following couplet has in view the practice of offering huge cakes at the shrine of Sakhi Sarwar. The priests read the *darud*,² receive the offered cakes, break off small pieces for the pilgrims, and keep the solid remainder for themselves. The feast then begins. Where there is no priest the *darud* is not read :—

Nanak, men grind corn, cook, prepare, and set *the bread* before them ;

But without the true Guru they must sit and watch without eating until the *darud* is read.³

The following is repeated by Sikhs as a grace before meals :—

Nanak, they who propitiate the Guru

Cook loaves, put them on the dish, and eat to satiety.

Shrink not from efforts for salvation :—

Turn thine attention to the next world ; turn not thy face backward.

¹ That is, the Guru.

² The first chapter of the Qurān, here means the Muhammadan benediction.

³ They shall wait for ever. Men make worldly efforts but they are ineffectual without the Guru.

Nanak, make thyself now acceptable, and thou shalt not be born again.

God is the Friend who pleases all :—

My merry Friend is every one's friend ;
All think Him their own ; He maketh no heart sad.

They to whom the Guru once looked up, before his installation, now look up to him :—

They whom I followed are now following me ;
They on whom I rested my hopes now rest their hopes on me.

The Guru desires to sacrifice himself as a wife for her beloved Spouse :—

May I become a couch for my Beloved, and my eyes its coverlet.¹

If He look on me but once I shall obtain happiness beyond all price.

May I become a throne also for my Beloved King.

If He put His foot on me, I shall bloom like the lotus.

The Guru is the only regenerator :—

God who is unseen and not subject to destiny, is not obtained by devices of wisdom.

God is not found in the six *Hindu* systems, nor in roaming and wandering, nor in wearing religious garbs.

They who fast until they see the moon ² are of no account.

Though they read the whole of the Veds, they understand not God the real thing.

They draw marks on their foreheads, make ablutions, but within them is blackness.

He who weareth a religious garb findeth not God without true instruction.

¹ That is, let me give God a place in my eyes.

² Some fast on the day when no moon is visible. On the first day of the moon they eat a mouthful, on the second day two mouthfuls, and so on to the day of the full moon. The mouthfuls then decrease in the ratio of their previous increase.

He who is led astray can only find the road if favourable destiny had been written on his forehead at first.

It is only he who beholdeth the Guru with his eyes whose life is regenerated.

Rise betimes and remember God :—

Rising at dawn repeat God's name, and meditate on the Guru's feet.

The filth of birth and death shall depart by singing the true One's praises.

Without the Name the body is altogether blind and empty.

Nanak, his human birth is profitable in whose heart the true Master dwelleth.

Select good companions :—

Nanak, break with the false and seek for the saints who are true friends.

The former will leave thee while alive ; the latter will not forsake thee even when dead.

TUKHARI CHHANT

Devotion to God and the Guru :—

I am a sacrifice to the darling Guru ; I have given my soul unto him.¹

Hearing his words my soul is happy.

My soul attached to God's love is happy as the fish in water.

Thy worth, O God, cannot be described ; Thy palace is unrivalled.

O Lord, Bestower of all merits, hear the supplication of one poor man.

Grant a sight of Thee to Nanak ; he is a sacrifice unto Thee ; he hath sacrificed his life unto Thee.

BHAIRO

The following prayer is uttered by pious Sikhs on awaking in the morning :—

I am happy when rising ; I am happy when sitting.

I feel no fear when I know

¹ Also translated—O Darling God, I am a sacrifice to Thee whom the Guru hath implanted in my heart.

That the one Lord, who is the Searcher
 Of all hearts, is my Protector.
 I sleep without anxiety and awake without anxiety.
 O God, Thou art everywhere contained.
 Nanak, since the Guru fixed his spell in my heart,
 I abide happy at home, and find peace abroad.

The following was written on a theme of Kabir:—

I practise not fasting, nor observe the Ramzan :¹
 I serve Him who will preserve me at the last hour.
 The one Lord of the earth is my God,
 Who judgeth both Hindus and Musalmans.²
 I go not on a pilgrimage to Makka, nor worship at Hindu
 places of pilgrimages.
 I serve the one God and none other.
 I neither worship *as the Hindus*, nor pray *as the Musalmans*.
 I take the Formless God into my heart, and there make
 obeisance unto Him.
 I am neither a Hindu nor a Musalman.³
 The soul and body belong to God whether He be called
 Allah or Ram.
 Kabir hath delivered this lecture.
 When I meet a true guru or pir, I recognize my own
 Master.

Piety and worldly pride contrasted :—

Excellent, excellent, excellent, excellent, excellent is Thy
 name !
 False, false, false, false is worldly pride !
 True are Thy servants who have obtained a sight of Thee
 the incomparable One.
 Without Thy name the whole world is ashes.
 Wondrous is Thy might ; I praise Thy feet.
 We are enriched by uttering Thy praises, O true King.

¹ The lunar month of the Muhammadan fast.

² Also translated—I have renounced both the Hindus and the Muhammadans.

³ This line is very important in reference to recent controversies as to whether the Sikhs are Hindus.

Thou art, O God, the support and shelter of those who have no support.

Cherisher of the poor, I meditate on Thee day and night.
The Lord Himself is kind to Nanak.

May my heart not forget Him who is my life and soul !

Miscellaneous instruction :—

God the Creator of all things is fascinating, formless, the Giver of happiness.

Who is so intoxicated with the juice of sin that he can leave such a God and worship elsewhere ?

O my soul, worship God.

I have seen all other devices ; by attending to them man's work is marred.

The perverse, blind, and spiritually ignorant leave God and worship a goddess who is His handmaiden.

Being without the Guru and like unto beasts, they slander those who worship God.

The soul, body, and wealth are all God's ; the apostates say that they are their own.

They are proud, their understanding is evil and filthy ; without the Guru they must again wander in the terrible ocean of the world.

God is not found by penances, burnt offerings, or by visiting the banks of rivers.

By effacing himself and seeking the Guru's protection, Nanak crosseth over the world.

All animals are led astray by their senses :—

The disease of pride hath impoverished man ;

The disease of lust subdueth the elephant ;

Through disease of the eye the moth is burned to ashes ;

Through disease of the ear the deer is ruined :

Every one we see hath his own special disease.

It is only my true Guru united with God who is free therefrom.

Through disease of the palate the fish is caught ;

Through disease of the nose the bumble-bee dieth ;

The whole world is the prey of disease—

Entangled in the disease of worldly love and sin.
 Through disease man dieth and through disease is he born.
 Through disease the soul wandereth in wombs again and again.

Man cannot free himself from the toils of disease even for a moment :

Without the true Guru disease never forsaketh him.
 When God is merciful to any one,
 He taketh his arm and freeth him from disease.
 The fetters of him who hath obtained the association of the saints burst ;
 Saith Nanak, the Guru hath cured his disease.

Man is slow to good and swift to evil :—

Man is not slow to devise evil,
 Or ashamed to have intercourse with a prostitute.
 All day man laboureth ;
 But, when it is time to remember God, he feeleth as if adamant had fallen on his head.

Attached to mammon the world is led astray,
 Thy Creator never entereth thy mind, *O man*.
 Toiling and moiling in vain sufferest thou hardship ;
 Yet thy worldly business is never completed.
 Thy heart is absorbed in lust, wrath, and covetousness,
 And thou shalt die gasping like a fish out of water.
 He who is preserved by God Himself
 Ever repeateth His name.
 Nanak, he who hath found the true Guru,
 Singeth God's praises in the company of the saints.

How happiness is obtained :—

There is no happiness in the acquisition of great wealth,
 There is no happiness in beholding the performances of acrobats,

There is no happiness in conquering many countries—
 All happiness is obtained by singing God's praises.

Some of God's attributes :—

God the Cherisher is merciful ; who can count His merits ?

He hath many forms and manifestations ; He is the Lord of all.

With Him are varied knowledge, varied meditation, varied devotion and penance.

Various are His merits, His voices, and His sports ; various holy men keep Him in their hearts.

Near Him various voices and various instruments continually sound ; He hath various relishes : various sins and maladies are removed by hearing His praises.

Nanak, serve the unequalled God through whom all the advantages of sacred rivers, of the six schools, of fasting, worship, and of wandering in pilgrimages are obtained.

BASANT

The attributes of the holy :—

It is he who associateth with the saints who is the real penitent ;

It is he who loveth the Guru who constantly meditateth on God ;

It is he who hath obtained the fear of God who is without fear ;

It is he whose doubts depart who is happy ;

It is he whose heart is fixed who is a hermit ;

It is he who hath found the true place who is permanent.

The season of spring, which is an emblem of our transitory life, is also the time for a new access of devotion :—

Our hearts bloom on beholding the flowers *of spring, but these quickly fade.*

Remembering this let us completely abandon pride,

And become absorbed in God's lotus feet.

Ye fortunate, come to God.

Think upon God, O my soul,

On the margin *of the stream* there are very many sweet-smelling trees,

Yet some one shrub is withered there ;¹

¹ There is one man in the society of the saints not perfect in his faith. These two verses are also translated—Soft trees yield abundant

But since the season of spring hath come,
 It now blossometh luxuriantly.
 The Kal age hath now arrived ;
 Freely plant the one Name.
 It is not at all the season for other planting :
 Never wander astray in error.
 He on whose forehead such destiny hath been written,
 Shall obtain God on meeting the Guru.
 O my soul, this is the season of the Name.
 Nanak uttereth God's praises—Hari ! Hari ! Hari ! Hari !

Injunctions to the Guru's Sikhs :—

Join and unite together, my brethren, lay aside differences,
 love one another.

Associate yourselves with God's name, O holy men ;
 spread your mat and sit on it.

In this way, my friends, throw your dice.¹

O holy men, repeat God's name day and night, and at
 the last hour you shall not suffer.

Make the practice of religion your board, and truth your
 pieces.

Conquer lust, wrath, covetousness, and worldly love ;
 such a game is pleasing to God.

Rise at dawn, perform your ablutions, then and at bed-
 time worship God.

My true Guru shall cause you to win the critical throw,
 and you shall go home with happiness and comfort.

God Himself playeth ; God Himself looketh on ; He Himself
 made what is made.

Nanak, the man who playeth under the Guru's instruction
 shall win the game and go home *happy*.

God's praises :—

Only Thou, O Lord, knowest Thy power ; none beside
 knoweth it.

He to whom my beloved *Guru* showeth mercy, recognizeth
 Thee.

odour. Others remain like dry firewood. That is, the tender-hearted
 receive full benefit from the Guru's instruction, while the hard-hearted
 reject it.

¹ The reference is to the Indian game of chaupar.

I am a sacrifice to Thy worshippers.

Thy place, O God, is ever beautiful ; Thy play is unequalled.

Thy service can be performed by Thyself and none other.

It is only he who pleaseth Thee, and whom Thou lovest who is Thy worshipper.

Thou art the great Giver ; Thou art the great Sage : there is none equal to Thee.

Thou art omnipotent ; O my Lord, how know I how to worship Thee ?

Thy palace is invisible, O my Dear One ; it is difficult to obey Thy will.

Saith Nanak, I have fallen at Thy door ; protect me who am stupid and ignorant.

SARANG

The servant's dependence on his Master :—

Every one remembereth *his master*.

Whoever is a servant goeth to his master

To tell him his sorrow, to tell him his joy, to tell him his state :

It is from him he getteth honour, from him strength, from him advantage.

Some rely upon empire, youth, wealth, and possessions ; others upon fathers and mothers.

Instead of all these Nanak hath had the Guru ; and all his hopes have been fulfilled.

The Guru has found happiness in God's asylum :—

O God, I have come to Thine asylum.

The anxiety of my mind hath departed since I obtained a sight of Thee.

Though I spoke not, Thou hast known my state, and caused me to utter Thy name.

By uttering Thy praises my misery hath fled ; I am filled with happiness and peace, and altogether delighted.

Taking mine arm, Thou hast brought me forth from the blind well and abode of mammon.

Saith Nanak, the Guru hath cut off my entanglements, and, though I was separated *from God*, hath brought me to Him.

Thanksgiving to God :—

O God, how friendless and helpless am I !

From what humble beginning didst Thou make me man by Thy power !

Giver of life and soul to all creatures, Thou art unequalled ; Thy merits cannot be described.

Thou art the Beloved of all, the Cherisher of all, the Support of all hearts.

No one knoweth Thy state or condition ; from Thyself alone hast Thou made the extension *of the world*.

Nanak prayeth—seat me on the boat of the holy man, and I shall cross over the dangerous ocean.

KANRA

Exhortation to devotion :—

Come my friends and saints,

Sing God's praises with joy and pleasure, and your sins shall be erased and put aside.

Lay the feet of the saints on your foreheads, and there shall be light in your dark abodes.

By the favour of the saints the lotus of the heart bloometh ; repeat God's name and behold Him near you.

Nanak is a sacrifice to the time when, by God's mercy, he found the saint.

PRABHATI ASHTAPADI

A satire on certain forms of Hindu worship :—

The mind containeth great wrath and pride.

Men worship and make great display ;

They perform ablutions, and make the marks of quoits¹ on their bodies ;

Yet the filth of their hearts never departeth.

No one hath found God in that way.

Men impress Vishnu's marks *on their bodies*, yet their minds are fascinated by mammon.

¹ The quoit is one of the emblems of Vishnu, with which his worshippers are frequently branded.

They commit sin and are in the power of the five evil passions.

They bathe at places of pilgrimage, and say that all their sins have vanished,

Yet they again fearlessly commit them.

The ministers of Death will bind and take them away to his city.

They put on tinkling anklets and play cymbals,

While in their hearts there is deception, and they wander like demons.

A serpent is not killed by beating his lair.

God who made men knoweth all things.

They perform fire-penance, and wear ochre-coloured garments ;

Smitten by some calamity ¹ they run away from home,

Leave their country and wander abroad,

Taking the five deadly sins with them.

They have their ears torn and steal morsels *to live on* ;

They beg from house to house and fail to be satisfied ;

They leave their own wives, and ogle the wives of others ;

They find no home and are very miserable ;

They make vows of silence, and speak not ;

In their hearts are worldly desires and they wander in births ;

Abstaining from corn their bodies undergo pain.

They understand not God's order, but are filled with pride.

Without a true guru no one hath obtained the supreme state—

Inquire of all the Veds and the Simritis.

The perverse perform useless works,

Which, like a house of sand, have no stability.

They to whom the merciful God is pleasing,

Knot the Guru's word in their garments.

Among millions only a few saints are seen :

Nanak, man is saved in their company.

He who is lucky obtaineth a sight of them ;

He is saved himself and saveth all his family.

¹ Disinclination to labour is a frequent cause of embracing the life of a faqir.

SAHASKRITI¹ SLOKS OF GURU ARJAN

ADDRESSED TO

KRISHAN LAL AND HAR LAL, TWO BRAHMANS WHO WENT
FROM BANARAS TO VISIT THE GURU.

God preserves the holy man.

A huntsman on seeing a deer may discharge hundreds of thousands of arrows *and miss him* ;

So he whom God preserveth, O Nanak, shall not have a hair of his head touched.

The life of a king, however great, hangs by a hair :—

A king may make many efforts ; strong and brave men may serve him on every side ;

He may dwell in a steep and lofty place, and never think of death ;

But when the order of God cometh, O Nanak, an ant can take away his life.

Dismiss all anxiety for thy relations and love God alone :—

Be not anxious for thy mother, father, brother, or for men ;

Be not anxious for wife, son, friend ; being occupied with them is to be subject to mammon.

One merciful all-pervading God is the Cherisher of all beings.

The holy man is the real hero :—

All the saints are an invincible army of heroes who have donned the armour of humility ;

The repetitions of God's praises are their weapons, the Guru's words their shelter and the bucklers in their hands ;

They are mounted on horses, chariots, and elephants, and know God's way ;

They walk fearlessly among the armies of their enemies, and charge them with God's praises ;

¹ Sahaskriti in the Granth Sāhib means a mixture of Sanskrit, Prākrit, and Hindi.

They conquer the world, O Nanak, and take captive the five thieves.

Man is debased without the Guru's instruction :—

The life of mortal without the Guru's instruction is accursed and defiled.

The blockhead is not equal to a dog, a donkey, a raven, or a snake.

Death cannot affect the holy :—

Nanak, Death's myrmidons shall not look at him who worshippeth God's lotus feet,

Keepeth God's name in his heart, and singeth His praises in the company of the saints.

All earthly things may be gained, but not devotion without God's grace :—

Not difficult to obtain are wealth and beauty ; not difficult to obtain is the sovereignty of demigods ;

Not difficult to obtain are pleasing viands ; not difficult to obtain is elegant raiment ;

Not difficult to obtain are sons, friends, brothers, and relations ; not difficult to obtain are woman's favours ;

Not difficult to obtain is accomplishment in learning ; not difficult to obtain are cleverness and dexterity ;

But God's name alone is difficult to obtain ; Nanak, it is obtained by His favour in the company of saints.

The six attributes of the saint :—

He is called a holy man and perfect saint who is filled with the following six *pairs of* qualities—

Who possesseth the spell of God's name, and meditateth on Him who filleth every place ;

Who deemeth woe and weal as the same, and whose life is pure and without enmity ;

Who is compassionate to all creatures, and who hath expelled the five deadly sins ;

Who subsisteth on God's praises, and who abideth in the world untouched by it as the lotus in the water ;

Who instructeth friend and enemy alike, who loveth God's service ;

Who heareth not slander of others, and abandoning pride becometh the dust of all men's feet.

The deadly sins :—

O love, thou art an invincible hero in the fight ; thou crushest even the very powerful.

Thou fascinatest the company of the musicians of heaven, demigods, men, beasts, and birds.¹

I bow to God the Creator ; Nanak seeketh the protection of the Lord of the world.

O lust, *thou givest* an abode in hell ; thou causest man to wander in many a womb ;

Thou stealest the heart, thou pervadest the three worlds, thou destroyest devotion, penance, and virtue ;

Thou conferrest scant happiness, O bodiless ² one, thou art fickle, thou fillest high and low ;

But fear of thee, saith Nanak, is dispelled by associating with the saints and taking shelter in God.

O wrath, thou root of strife, there is never mercy in thee.

Thou takest sinful mortals in thy power, and causest them to dance like monkeys.

By association with thee man is debased : the myrmidons of Death inflict various punishments on him.

Nanak prayeth, O Destroyer of the sorrows of the poor, merciful God, preserve all creatures from wrath.

O thievish covetousness, thou playest many a prank with the great.

¹ Compare—

^{*}Ερως ἀνίκατε μάχαν—

καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς
οὐθ' ἀμερίων ἐπ' ἀνθρώπων.

Sophocles, *Ant.* 781.

² As having been burnt to ashes by Shiv, whom, when engaged in penance, he had troubled with lascivious thoughts. The words *avit chanchal* of the original may also mean unstable as mercury.

Through thee the wandering mind greatly wavereth in every way and manner.

Thou hast no respect for friend, or lover, or relation, or parent.

What ought not to be done thou doest ; what ought not to be eaten thou eatest ; what ought not to be made, thou makest—such is thy reputation.

Take me, take me into Thy protection, O God ! this is Nanak's prayer, O King of men.

O sinful pride, source of transmigration,

Thou abandonest friends and holdest fast unto enemies ; thou spreadest many an illusion.

Through thee the soul groweth weary of transmigration, and suffereth much pain.

Through thee man roameth astray in the terrible wilderness, and contracteth very dire and incurable maladies.

The only physician is the supreme Brahm, the supreme Being, whom Nanak worshippeth.

The following prayer is repeated by many Sikhs while performing their morning ablutions :—

O Lord of the soul, Gobind, Ocean of mercy, Guru of the world ;

O Destroyer of the world's grievances, full of compassion, dispel every sorrow.

O Thou, capable of affording shelter, merciful Lord of the poor, have mercy on us.

Nanak, when *God whether called* Ram, Damodar, or Madhwa is remembered, this perishable body obtaineth comfort.

God's power :—

The power with which God supported the firmament, and enclosed fire in timber ;

The power with which He supported the moon, the sun, and the lunar mansions, and infused light and breath into the body ;

The power with which He cherished the embryo in the mother's womb and protected it from the fire of its dwelling—

With the same power, O Nanak, God restrained His seas and allowed not the world to be wasted by their waves.

By devotion apparent impossibilities may be accomplished. This couplet is recited by gyanis as an introduction to the reading of the Granth Sahib :—

By remembering God in the company of the saints,
O Nanak, and seeking His protection,
Mosquitoes can pierce rocks, ants cross mire,
Cripples traverse the ocean, and blind men see even in
the darkness.

God is not in the guise of the Hindu deity Vishnu :—

God hath no shell, no quoit, no mace, nor is He of sable colour ; wonderful is His form ; He is unborn.

The Veds describe Him as indescribable.

He is the Most High, the Illimitable, the Indestructible ;
He dwelleth in the hearts of the saints ; Nanak, they
who know Him are very fortunate.

When God is merciful, miraculous events occur :—

Nanak representeth, when God is merciful
A mountain becometh a blade of grass, and what is dry
becometh green ;

They who are drowning swim, they who are empty are
filled,

And millions of suns shine in the darkness.

GATHA ¹

I

Camphor, flowers, and perfumes become impure by
touching man's body.

Nanak, the ignorant are proud of the fat, blood, foul
odours, and bones of *which their bodies are composed*.

2

Were man to traverse with his eye the sky, the con-
tinents, the worlds,

¹ Gātha meant originally a Sanskrit verse. In later times Prākṛit or any language not Sanskrit has been so called ; Guru Arjan's Gātha may perhaps be described as aphorisms.

And its regions even to the smallest particle thereof,
O Nanak, nothing could be obtained without the saint.

3

Know that death is real, and everything else that appeareth is unreal.

God's praise, saith Nanak, which is obtained by association with the saints shall alone accompany us.

4

The mind wandereth to mammon, lovers, friends, and relations.

Nanak, the abode of happiness which consisteth in worshipping God is obtained by association with the saints.

5

The nim-tree by association with sandal becometh as sandal,

Nanak, while the bamboo, even though it dwelleth near, is not perfumed through its pride.

6

By repeating and reflecting on the discourse in which God's name is interwoven, pride is effaced.

Nanak, by letting fly the arrow of God's name the five enemies are destroyed.

The word of the saint is the path of peace ; it is obtained by greatly meritorious deeds.

Nanak, there is no transmigration for him who uttereth God's praises.

8

When leaves wither and fall, they return not again to the tree.

Nanak, without the Name there is suffering ; man's days and nights pass in transmigration.

9

The very fortunate who love the association of saints obtain God.

Nanak, he who repeateth God's name and praises returneth not to the ocean of the world.

10

Discourses *on God* are profound and endless, and few are there who understand them.

They who understand them, Nanak, abandon worldly desires, and repeat God's name in the company of saints.

11

The saint's word is the prime spell ; through it millions of sins are blotted out :

Nanak, by meditating on God's lotus feet whole families are saved.

12

Beautiful is that temple in which God's praises are sung.

Nanak, the utterance of God's name, which only the fortunate obtain, affordeth deliverance.

13

The true friends, the saints, find God the Friend who never vexeth man's heart.

Nanak hath made Him whose abode and greatness are immeasurable, the companion of his soul.

14

Dishonour is effaced by a good son

Who remembereth in his heart the Guru's spell,

And loveth, O Nanak, God the permanent,

Who taketh man across the world's ocean.

15

To forget God is death ;

To meditate on His name is life.

Nanak, God is found by association with the saints,

Which is obtained by primal destiny.

16

As the spell of the snake-charmer draweth the fangs of the serpent,

So, Nanak, the saint who is found by good fortune removeth misery.

17

God pervadeth every place and giveth shelter to all souls ;

Nanak, His love toucheth the heart when the Guru extendeth his favour and showeth himself.

18

When God's lotus feet cleave the heart,
All comfort is obtained.

Nanak, from the most ancient times the happy saints sing God's praises.

19

They who utter instructive words and walk with the saints shall be saved :

In the ocean of the world, Nanak, they shall not again obtain birth.

20

Men may study the Veds, the Purans, and the Shastars,
But it is the name of the one God that should be clasped to the heart.

He who claspeth it to his heart saveth whole families.

Nanak, very fortunate are the few who can thus save.

21

Nanak, the remembrance of God's name which saveth whole families,

Is obtained by associating with saints, whom only the very fortunate behold.

22

The saints remove all sin and implant all faith in the heart ;

Nanak, they on whose foreheads it is so written obtain association with them.

23

God was, is, and shall be ; it is He who destroyeth and createth all things.

Nanak, know for certain that holy men are the cause of God's love.

24

Man loveth not the Word which conferreth happiness ;
he is attached to *fleeting things like* the safflower dye ;

Nanak, he obtaineth not spiritual happiness even in a dream : disease, sorrow, and separation from God are his portion.

PUNHAS

The following quatrains are said to have been addressed by the Guru to Harihan, his wife's sister, who asked him to compose some devotional verses. In most of them her name is inserted. Others suppose that Harihan is a measure and means the same as Punha :—

I

The pen in the hand of the Inscrutable One writeth on the forehead.

He whose form is incomparable is concerned with all.

Thy praises, O God, cannot be expressed.

Nanak, on beholding Thee is fascinated and a sacrifice for a sight of Thee.

2

Seated in the company of the saints, I utter God's praises ;
I dedicate to Him all my decorations, and give Him all my soul.

Thirsting that He will come, I have made my Spouse's couch.

Harihan, when destiny is recorded on the forehead, we meet the Friend.

3

O my companions, a woman may prepare everything—
lamp-black for the eyes, necklaces, betel ;

She may take the sixteen decorations and apply anjan to her eyes ;

Yet it is only when the spouse visiteth her she obtaineth everything.

O Harihan, without the Spouse all decorations are vain.

4

She in whose house He abideth is very fortunate ;
All decorations become her, and she is a happy wife,
I sleep now free of care since my heart's desires have
been fulfilled.

Harihan, when God came to my house, I obtained everything.

5

My only hope was that my hopes might be fulfilled ;
When I met the merciful true Guru, I obtained the
Perfect God.

In my body were many demerits, so that I was over-
spread with them.

Harihan, when the true Guru is merciful, the mind
obtaineth rest.

6

Saith Nanak, I have meditated on God who is endless,
endless.

Difficult to cross is this world, but the true Guru hath
caused me to cross it.

Transmigration is at an end when the true Guru is found.

Harihan, the nectar of God's name is obtained from the
true Guru.

7

I am lucky ;¹ happiness abideth in my home ;
O my companions, God who is a jewel is in my breast ;
on beholding Him my sorrow departeth.

I dwell with God who is the essence of all happiness,
And in whose hand, O Harihan, ever abide wealth, per-
fection, and the nine treasures.

8

He who goeth to enjoy another's wife shall be put to
shame.

How long shall the sins of those who continually steal
others' property be concealed ?

¹ Literally—There is the image of a lotus in my hand, an aus-
picious mark according to Hindu palmists.

By repeating God's praises man becometh pure and saveth all his family.

Harihan, by also hearing the supreme God's praises and meditating on Him, man becometh pure.

9

The heavens shine above, the earth below appeareth beautiful ;

In every direction shineth God's light ; I long to behold His face.

I wander searching in every country to find the Dear One.

Harihan, if good fortune be recorded on the forehead, a sight of Him shall be obtained.

10

I have seen every place, but found none like unto thee ;¹

The Creator constructeth thee, O temple, therefore art thou beautiful.

Ramdaspur is thickly populated, unparalleled, and beyond praise.

Harihan, Nanak's impurities depart by bathing in the tank of Ram Das.

11

The chatrik in his heart desireth the friendly rain,
And longeth for that to which his soul is attached.

He wandereth lonely from forest to forest in quest of a drop of water.

Harihan, thus God's servant prayeth for the Name ; Nanak is a sacrifice unto him.

12

The Friend's heart is beyond praise : His secrets cannot be known.

It is only he who possesseth unequalled virtues who can recognize the Real Thing.

When man's mind is absorbed in God there is excessive love.

Harihan, he who chasteneth the thief, his fickle mind, shall obtain the wealth of the True One.

¹ The Golden Temple at Amritsar.

13

In a vision the Most High appeared to me, but I could not seize His skirt.

A beautiful Being He shone ; on beholding Him my heart was beguiled.

I am searching for His tracks : say how shall I find them ?

O my friend Harihan, show me by what efforts I may obtain the Beloved.

14

The eyes which see not the holy man are in evil case ;
The ears which hear not his instruction ought to be stopped ;

The tongue which uttereth not the Name ought to be cut in pieces—

Harihan, when man forgetteth God, he daily declineth.

15

The bumble-bee is very proud, but he is caught in the petals of the lotus ;

His body is entangled therein and he loseth his senses ;
but the sun alloweth his escape in the morning.

Is there any such sun¹ as will open the hard knot of *ignorance* for me ?

Nanak, the one Lord God who uniteth what is broken hath alone *power to do so.*

16

I run in every direction on account of my love for God.

How shall we destroy the five troublesome enemies *the deadly sins* ?

Shoot them with the sharp arrow of meditation on God's name,

And, Harihan, thou shalt obtain the perfect Guru who is the destroyer of great sins.

17

The true Guru hath conferred gifts which are never exhausted.

¹ The Sanskrit *mitr* means the sun as well as a friend.

God being pleased bestoweth the wealth of the ambrosial Name,

By eating and enjoying which all pious persons shall be saved.

Nanak, ever worship Him and thou shalt never die.

18

Wherever the saints go, the place is beautiful.

All happiness is obtained by meditating on God's name.

When God's creatures rejoice, the slanderer dieth in agony.

Nanak, the saints' hearts are pleased reciting the Name.

19

God is the Purifier of sinners ; why not worship Him ?

False and contemptible is love of the world ; how long shall we suffer it ?

By beholding a castle in the air how canst thou be happy ?

Harihan, I am a sacrifice to those who know how to reach God's court.

20

The fool, whose body is filth and very malodorous,

Hath done very many bad things.

He wandereth in the darkness of pride and thinketh not of death.

Harihan, on beholding a castle in the air why suppose it to be real ?

21

Who can preserve his life when it cometh to an end ?

The physician may prescribe endless remedies, *but they are of no avail ;*

Therefore, O ignorant man, remember the one God who will assist thee.

Harihan, without the Name the body is dirt, and everything is vain.

22

Drink the medicine of the unequalled and priceless Name :

The saints eat the ambrosia of God's name in company, and give it to all *to partake thereof.*

They who are so destined obtain it.

Harihan, I am a sacrifice to those who enjoy God's love.

23

When the assembly of the physicians ¹ is formed,
God is in the midst of them, and medicines are effectual.
Men's acts bad and good are disclosed,²
And Harihan, their troubles, diseases, and sins vanish.

EXTRA SLOKS

Who are real lovers :—

They are the real lovers who know God and turn not
away from Him ;

They who perform no service for Him are false, and slink
away.

Devotion is sufficient without decorations :—

Without the Lord I will burn silks and satins in the
flames ;

With Thee, O Lord, saith Nanak, I look beautiful even
when rolling in the dust.

The contempt of the world is love of God :—

By the Guru's instruction the Name is worshipped and
love for God and contempt of the world produced.

When man subdueth the five enemies the Maru Rag ³
is profitable.

The following was addressed to a covetous Brah-
man :—

If I have the one God, I have gained lakhs ; how many
doors for thee to beg at ?

O Brahman, thy life hath passed in vain since thou hast
forgotten Him who made thee.

The punishment of sinners :—

Sinners shall lament for the sins they commit :

¹ The congregation of saints.

² That is, their diseases are diagnosed.

³ The Māru rāg is sung in war.

Nanak, as a churning-staff churneth milk, so shall Dharmraj churn them.

The pious render their lives profitable and are honoured after death :—

The pious who meditate on the Name gain the advantage of human lives—

Nanak, Dharmraj will tell them that they have made his court holy.

Evil advisers :—

Men sink into evil sloughs through the sweet words of evil advisers ;

Nanak, they whose good fortune is recorded on their foreheads escape *their influence*.

Baba Nanak divinely inspired :—

God gave Baba Nanak the Word as an inexhaustible wealth to use and spend ;

As long as God is merciful, so long shall that capital never diminish.

The Guru in his search for God would sell his body for wings :—

If I could find wings to purchase, I would take them for an equal weight *of my flesh* ;

I would attach them to my body, and search for and find the Friend.

To sit with God the King of kings is the Guru's highest honour :—

My Friend is the true monarch, the King of kings ;

To sit near Him, in whom all must have faith, is an honour.



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